

A SHORT
RVLE OF
GOOD LIFE.

To direct the deuout chri-
stian, in a regular, and
orderly course.

*Newly set forth, according to the
Authors direction, be-
fore his death.*

By R. S.

Set me downe (O Lorde) a lawe
in thy way. Psalme 118.

I saide (O Lorde) that it is my
portion and all my riches, to
keepe thy law. Ibidem.

Th. 8. f. 35.

A SHORT
RAVE OF
GOOD LIFE

To live the decent
life, in regular,
orderly course.

Man's life is according to the
law of God.
For his sake.

See me how we (O Lord) always
in my way. Psalm 119.

I will (O Lord) that it is my
portion and all my rights, to
keep thy law. Psalm 119.



THE PREFACE TO THE READER.

VVhen that great seruant of God
Saint Bennet had in most fer-
uent and deuout prayers yeilded vp his bo-
dy soule vnto G O D: two of his religious
followers (as reporteth Saint Gregorye) be-
inge ignorant altogether of his death, al-
though in places farre distant, had the like
vision. They came out of their godly Fathers
Celle directlye towards the East, a most
beautyesfull waye, adorned with gorgeous
tapestrye, and shining with a multitude of
innumerable lampes, to proceed euen vnto
heauen, at the toppe whereof there stan-
dinge a notable person in a venerable ha-
bite, and demanding of them whose way
it was which they beheld, they answered

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they knew not, but hee incontinently said vnto them these wordes, *Hæc est via qua dilectus domino coelum Benedictus ascendit*. This is the waye by which Gods welbeloued seruante Benedict went vp into heauen: meaning thereby (as S. Bernard noteth) the holy rule of a religious life, instituted and practised by the same Saint, by which not he alone was passed, as by a most ready and pleasant way to heauen but whosocuer of his followers woulde traueile by the same, should with like security arrive to the end of a most happie iourney.

The Author of this little booke (gentle Reader) I nothing doubt, but is very well knowne vnto thee, as also for his learning, piety, zeale, charity, fortitude, and other rare and singular qualities, but specially, for his pretious death, he is renowned in the world abroad: neither needeth there any extraordinary vision: but the sounde and certaine Doctrine of the Catholike Church, is sufficient

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to the Reader.

ent to perswade, that hee is a most glorious Saint in heauen: he being such a one, as hath confessed a good confession before many witnesses, and made (as Saint Iohn saith) his garments white, with the bloud of the immaculate Lambe. But for because thou shouldest not bee ignorant of the way by which this valiant Champion of Christ arrived vnto so happy a countrey, hee himselfe hath left behind him for thy benefit, & euen amongst the last of his fruitfull labours for the good of soules, had designed to publishe vnto the worlde, the description of this most gainfull voyage to heauen, bedecked with the most pretious ornaments of all Christian vertues, and with the most pleasant & comfortable brightnesse of notable rules of spirituall life: every one of which may bee as it were a lanterne vnto thy seate, and a continuall light vnto thy steps.

This therefore doe I now (deuout Reader) present vnto thy sight, affirming vnto thee,
A 4. that

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that which thou thy selfe wilt not deny, as being both true, and manifest: that, *Hæc est via, qua dilectus Domino cœlum N. intrauit.* This is the way, by which, the welbeloued seruant of God N. went vp into heauen.

For in what estate soeuer he liued in this world, he ran the way of Christian perfection, in an ordinary course of a secular life, euen from his very infancy, he was a spectacle to all that knew him in the estate of religion, the which he embraced from his child-hood, he was a rare example of religious perfection and discipline, and finally, in his many seuerall and most cruell conflicts with the enemies of Christe, he shewed how strong and vnconquerable the loue of God is, whose burning heat neuer so many waters or gistes of moste mayne floudes may either quench or smother: and whose power the moste powerful thing of all, which is Death, cannot overcome.

Thou

to the Reader.

Thou therefore (my deare brother) be-
holding, according to the exhortation of this
victorious triumpher, see thou imitate his
faith. Fashion thy life and manners accor-
ding to these deuoute rules, which are a most
perfect mirror of his godly life: & in so do-
ing, thou mayst happily attaine thy selfe to
the like crowne of glory. For though martir-
dome be a most special gift of God, and bee
freely bestowed where he liketh, neither is
it an ordinary reward due vnto neuer so
great merits, of neuer so holy personages, &
it is to his excellent power a most easy thing,
subito honestare pauperem, euen
from the middest of a sinfull life, to exalt vn-
to martirdome: yet is there a certaine dis-
position in those which are chosen to so high a
dignity, ordinarily required of God, which
is first to haue killed their passions before they
be killed by persecutors; first to haue bene
exercised in spiritual conflict of mortificati-
on, before they be tried in the fornace of chri-

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istian confession, first to haue become the
towne butchers, before they bee deliuered to
the hangmans shambles. Otherwise (as our
Saviour saith, Quia amat animam suā
perdet eam: Who so loueth his life or soule
disordinatly, shall loose it, and neuer be able
to stand in that combat, wherein not fleshe
and bloud, not pride, ambition, and vaine-
glory, not malice and rancour, but a mortifi-
ed minde, and a resigned heart into Gods
bandes obtayneth the victory.

Which disposition and ready preparation
for this so happy a crowne was most perfect-
ly found in this our Author: whereupon in-
sued, that he might truly say with holy I.B.
Elegit suspendium anima mea, &
mortem ossa mea. Desperaui ne-
quaquam vltra iam viuam. My
soule hath made her choise of hanging, and
my bones of death. I am become desperate,
I will now liue no longer: because longe be-
fore, he had hanged vp his soule by perfecte
estran-

to the Reader.

estranging of it from earthly affections, and keeping it fixed and ioyned to God, thence did it proceed, that his earthly bones abhorred not that death, which was to be suffered for Christ. And because he had withdrawn his hopes from the base desires of this life, therefore did he contemne this life, for the love of this heauenly life, and he thought he had liued long enough, when he might die to liue for ever.

Eniuy therefore these Rules deuout Reader, and ioyfullie treade the pathes of this most pleasant way to beauen: and if by the compendious commoditie thereof thou shalt see thy iorney toward thy everlasting country to be forwarded, giue glorie vnto God, and vnto this his faithfull seruant, and assiste with thy deuoute praiers, those which haue beene meanes to prepare it for thee.

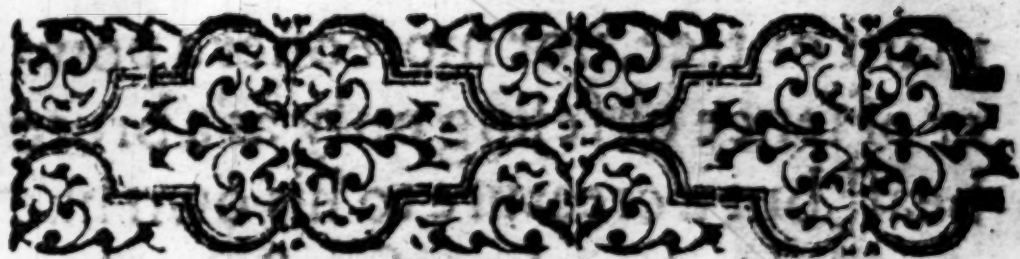
Yet do I aduise thee, two especial things: first, that whereas in these rules thou shalt sometimes read, that thou must do this or
that

The Preface to the Reader.

that, thou must not vnderstand that worde must, as though thou were bounde to the performance of any thinge there expressed, but onely that those actions doe belong vnto the exercise of perfection, without any further bond, then either the lawes of God, or holy Church doe impose.

Secondly, that before thou begin to practise these Rules, contayning in them greate perfection, thou acquaint thy selfe with another Booke, entituled, The exercise of a christian life or such other like, least thou attempt to build a great house with a slender foundation, and climbing to the toppe of a high ladder, without passing by the middle steps, at vnwares, thou receaue a fall.

Vale.



A SHORT RVLE OF
GOOD LIFE.

THE FIRST
Chapter.

Of the foundations of good life.

The first foundation.

THE first foundation of a good life is often & seriously to consider for what end & purpose I was created, and what Gods designments was, when he made mee of nothing, and that not to have a being only, as a stone, nor withall a bare kinde of life or growing as a plant

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plant or tree, nor moreouer a power of sense or feeling only as a brute beast, but a creature to his own likeness, indued with reason & vnderstanding freewil. Also why he now preserueth me in this health, state, and calling. Finally why he redeemed me with his owne blood, bestowed so infinite benefittes vpon me, and still continueth his mercy towards me.

The end of man.

The end of my being thus made, redeemed, preserued, and so much benefited by God, is this and no other: that I shold in this life serue him, with my whole body, soule, & substance, and with what else soeuer is mine, and in the next life enjoy him for euer in heauen,

Rules

GOOD LIFE.

Rules that followe of this foundation.

I Was made of nothing by God, & receaued body & soule from him, and therefore am I only his, not mine owne, neither can I so binde or giue my selfe to anye creature, but that I oughte more to serue, loue, and obey God, then any creature in this world.

Secondly, I committe a kinde of theft, and do God great wrong, so often as I employ any parte of my body or soule, to any other ende then to his seruice, for which only I was created.

Thirdly, for this doe I liue, & for no other ende, but for this doe all creatures serue me; & whē I turne the least thinge whereof God hath giuen me the vse or possessing, to
any

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any other ende then the seruice of God, I doe God wrong, and abuse his creatures.

The second foundation.

Seing I was made to serue God in this life, and to enioy him in the next, the seruice of God, and the saluation of mine owne soule, is the most weighty and important busines, and the most necessary matter, wherein I must imploy my bodie, minde, time, and labour: and al other affaires, are so farre forth to be esteemed of me, weighty or light, as they more or lesse tend, to the furtherance of this principall and moste earnest businesse. For what auayleth it a man to gayne the whole worlde, and loose his owne soule?

A GOOD LIFE.

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*Rules that followe of this
foundation.*

First, what diligence, labour, or
cost, I would employ in any o-
ther temporall matter of credit, li-
ving, or life, all that I am bound to
employ in the seruice of God, and
the saluation of my soule: and so
much more, as the weight or worth
of my soule passethe all other things.

Secondly, I ought to thinke the
seruice of God, and saluation of my
soule, my principall business in this
world, and to make it my ordinary
study, and chiefe occupation, and
day and night, to keepe my minde
so fixed vpon it, that in euery acti-
on, I still haue it before mine eies,
as the only marke I shooe at.

The third foundation.

I cannot serue God in this world
nor

nor goe about to enioye him in the next, but that Gods enemies and mine, will repine and seeke to hinder me: which enemies are three: the World, the Flesh, and the Diuell. Wherefore I must resolute my selfe, and set it down as a thing vndoubted, that my whole life muste be a continuall combate with these aduersaries: whom I must assuredly perswade my selfe to lie howerly in waite for me, to seeke their aduantage. And that their malice is so vnplacable, and their hatred against me so rooted in them, that I muste neuer looke to haue one hower secure from their assaults: but that they will from time to time, so long as there is breath in my body, still labour to make me forsake and offend God, allure me to their seruice and drawe me to my damnation.

Rules

GOOD LIFE.

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Rules following of this foundation.

I Must prepare my body & minde to all patience, and thinke it no newes to be tempted, but a point annexed necessarily to my profession, & therefore neuer must I be wearied with the continuance, nor dismayed with the difficulty, considering the malice and wickednes of mine aduersaries and my professed enemy with them.

Secōdly I must alwaies stand vpon my garde, and be verie watchfull in euery action, seing that what soeuer I do, they will seeke to peruert it & make it offense to God euen my very best indeuors.

Thirdly I must neuer looke to be free from some trouble or other but knowing my life to be a perpetuall warfare, I must rather comfort my selfe

self with hope of a glorious crown,
for my victories then of any long or
assured peace with mine enemies.

The fourth foundation.

The thing which these enemies
endeavour to drawe me vnto, is sin,
and offence of God: which is so o-
dious, hatefull, and abhominable,
that God doeth more detest, and
dislike it, then he did the cruell v-
sage, the woundes, the torments,
and the death it selfe, that for vs he
suffered of the Iewes, and it maketh
our foules more vgly then the plague
leprosie, or any other moſte filthy
disease doth the body.

Rules following this foundation.

So carefull as I would be, not
to wound, torment, or murder
Christ, so carefull must I be, not to
commit

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commit any mortall sinne, against him, yea and much more, seeing that hee hateth sinne more then death, hauing voluntarily suffered the one, & yet neuer committed the other.

Secondly, when I am tempted with any sinne, let me examine my selfe, whether I would buy the fulfilling of mine appetite, with being a leaper or full of the plague or with death presently to ensue after it: if not, then much lesse ought I to buy it with the leprosie, losse and death of my soule, which is of farre more worth then my body.

The first foundation.

Being Gods creature made to serue him in this life, my body, soule, and goods, and all things any way appertayning vnto me, are but lent or
only

onlye let me for this end, and I am only as bailiffe, tennant, or officer, to demain or gouerne these things to his best seruice : & therfore whe the time of my stewardship is expired, I shall be sommoned by Death to appeare before my Land-lord, who with most rigorous iustice will demande account of euery thinge, and creature of his that hath beene to my vse, yea of all that I haue receiued, promised, omitted, committed, lost & robbed: and as I can then discharge this account, so shal I be either crowned in eternal ioy, or condemned to perpetuall damnation.

Rules following of this foundation.

First I must vse all things in this
 lif as an other bodies goods, for
 which

which I must be accountable to the
uttermost farthing.

Secondlye the more I haue the
greater and harder will be mine ac-
count of the good vse there of, and
therefore the more wary ought I to
be in disposing of it,

Thirdly let mee often consider
what bodily, ghostly, and eternall
gifts of God I haue receiued, what
in baptisme & at other times I haue
promised, how profitable and ne-
cessary good workes I haue omit-
ted: how many grievous and hey-
nous sins I haue committed how
often I haue lost the grace of God,
& my right to heauen, finally how
much honour & how many soules
I haue robbed from God: & these
things being well perused, let mee
seek to make that recompence &
satisfaction for the, which I would
wish

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wish to haue made when death shall
summon me before my heauenlye
iudge, to giue vp a most stricte ac-
count of them.

The fruite of these foundations,
consisteth in often consideringe
them, as most necessary points, and
as it were the very first principles
of good life, vpon the vnderstan-
ding and practising whereof, de-
pendeth my progresse in vertue:
and therefore, I must very often
readethem, and examine my
selfe, whether my mind and
actions bee answerable
vnto them.



THE

THE SECOND

Chapter.

*How we ought to be affected
towardses God.*

*First, of the consideration of
Gods presence.*

THese foundations being laid,
it behoueth me further to descend to the notice of my duety to God, my neighbour, and my selfe.

And first concerning my duety vnto God, a very fit meane I can vse to please him, is, to beare alway in minde his presence. For sure it is that as God, he is euery where in substance, power, and presence, & in him I lue, moue, and I am, as the Scripture saith, because hee worketh

B

with

with me in al my deedes, thoughts, and words: In so much, that as the beame of the Sun, the heat of the fire, or wetnes of the water, so depend of God, and should he withdrawe himselfe from mee but one moment, I should forthwith turne into nothing, and therefore it is a very forcible meanes for my good, to doe all things as if I did see God visiblie working, and cooperating with me in euery action, as in truth he doth, and knowing that vvhatever wordes, thoughts, or deedes soeuer passe me, and what part of my body or minde soeuer I vse, Gods concurrence and help thereunto, is more then mine owne: I must be afraide to vse the in any such thing wherein I might offend him: but rather seeke to doe all thinges so that they be worthy of his presence, helpe, and

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and assistance in them. And if I can get a custome or habit to remember still the presence and assistance of God, (as by vse easilie I may) I shall with due regard, reuerence, and consideration, abstaine from such behauiour, as I thinke may any way bee offensive vnto him. I shall also get a great facilitie in turning my minde and heart to him, and in talking often with him by short and sweete prayers, which are the fewell of deuotion.

Other affections that we ought to haue vnto God.

SEcondly, I must endeavour to kindle in my selfe, these affections towards God.

The first affection.

First, of a sincere and tender loue of him, as the fountaine of all

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beautie and felicitie, of which loue I may gesse by these signes.

By often thinking, and an earnest desire of God.

By sorrowe of his absence, and contentment in consideration of his presence.

By my diligence in performing without delay or tediousnesse, that which pleaseth best my Sauior, and by finding such comfort in doing it, that it griueth me when for thinges of lesse goodnesse I am enforced to deferre it.

By withdrawing all disordered loue from all creatures, and especially my selfe, and by louing nothing but in God, and for God.

By seeking to encrease this loue by consideration of Gods goodnesse and his daily benefits.

By takiug delight in Gods seruice

uice, or things tending thereunto, not because I find contentment in it, but because it is to Gods glorie, to the vvhich, I vvoulde haue all thinges addressed.

By taking tribulations, or troubles of body or mind patiently, yea and with ioy, knowing that they come by Gods permission, and thinking them as fauours which he affordeth to his dearest friends.

The second affection.

The second affection, is a reuerent and dutifull feare of GOD, which I may gather by these signes

If when I remēber the prefence and Maiestie of God, I frame both my body and mind to reuerence & honour him, with all humilitie and decencie, fearing least by any vnseemly & light behauiour, I should

seeme to be contemptuous, & carelesse of my dutie towards him.

If I finde great feare to doe any thing that may offend God, not on ly mortally, but euen venially, and be withal very watchfull to auoide the least offence, least my frailtie which is great, should drawe me to it, and so to further inconuenience.

If I feare to bee banished from him, or forsaken for my sinnes, and endeuour what I may to preferue his loue and mercy towards me.

The third affection.

The third affection, is zeale of Gods honour, and desire that hee should be duely serued, and obeyed of all his creatures, of which I may iudge by these signes.

First, if I find a grieve in my selfe, and am hartily sorry when I see or
heare

heare of other folkes faults or think of mine owne, considering how by them, a base and wretched creature dishonoured and dispised his creator, in steed of him, seruing his professed enemies, the flesh, the world and the Diuell.

The seconde signe, is an earnest desire to helpe my neighbour, or mine owne soule out of sinne, by praying for this effect, and refusing no conuenient labour to accomplish the same, so that my Lorde God bee no more, or at the least, lesse offended then before.

The fourth affection.

The fourth affection, is to endeavour as neere as I can, to take occasion of euery thing that I heare, see, or thinke of, to praise God. As if the thinges were good, then to

praise God that hee gaue grace to doe them: and if the things were euill, to thanke God, that either hee preferued me or others from them, or at the least, hath not suffered me to continue stil in them, or to bee in his wrath condemned for them.

Also I must consider, & with my inward eie, see God in euery creature, how hee worketh in all things to my benefit, and weigh, how in all creatures, both within and without me, he sheweth his presence, by keeping them in their being, & course of nature: for without him, they would presently turne to nothing: and I must assure my self, that in all this, he hath as well a regard to my good as to others. And therefore all creatures, must bee as it were bookes to me to reade therein, the loue, presence, prouidence, and fatherly

therly care, that God hath ouer me.

The fift affection.

The fift affection, is to consider, that I being a Christian, and onely my faith, and all mine actions proper thereunto, ought to bee different from the erroneous opinions, sects, and actions of Infidels: but eue mine ordinary actions, of eating drinking, playing, working, and such like, ought to haue a marke & badge of christianity, and some difference from the like thinges done by heathens. And this mark which maketh christian and good works, is a right and sincere intention, which in euery principall action, I ought to procure, so that it be done to the honour, glory, and seruice of God, and agreeable to the rule of

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christian duety, with that measure, temperance, and circumstance, which faith, and reason requireth: perswading my selfe, that as wel in these actions done in this sort, as in others, that carry more shew of pietie, God may bee serued and honoured. And therefore, should it be a great negligence and carelesnesse in mee, for want of directing mine intention (which by vse is easilie gotten) to lose so many greate merits, as in these ordinary actions I might daily and howerly gaine.

The sixt affection.

The sixt affection, is a perfect resignation of my selfe into Gods handes, with a full desire that hee should vse me as it were most to his glory, whether it were to my temporall comfort or no. And to be as
ready

ready to serue him in misery, need,
and affliction, as in prosperity, and
pleasure, thinking it my chiefeſt de-
light, to be vſed as God will, & to
haue his pleasure and prouidence
fully accomplished in me, which is
the end for which I was created, &
for the which I doe now liue. To
attaine this reſignation, it is a very
fite way, to debate and diſcourſe
with my ſelfe, what thing there is,
could happen vnto me, though ne-
uer ſo much againſte my lyking,
which if it ſhoulde fall out woulde
trouble me, or make me looſe that
indifferēcie which I ought to haue,
in moſt willingly yeelding my ſelfe
to whatſoeuer God ſhall lay vpon
me: And if I find any thing which
I thinke I ſhoulde not well digeſt,
nor accept with due patience, let
me endeavour to overcome my ſelfe
in

in it, and by prayer and meditation seeke to win the difficultie thereof, that there may be nothing, which I wold not willingly accept at Gods hands how contrary soeuer it were to mine inclinatio. To which these considerations may helpe me.

First, the end I aime at, is Gods glorie in this world, and his reward in the next, and therefore knowing that nothing, but my voluntary sin can barre me from this ende, what neede I much care, by what means God will haue me to attaine it? for the meanes can last but a little, and the end endureth for euer, and is so much the more cōfortable in that it hath bin atchiued with more discomfortable toiles.

Secondly, God loueth me more then I loue my selfe, and is so wise, that he best seeth what is fittest for me,

me, all present and future circumstances considered: he is so mighty that what his wisdom and love shall conclude for my good, his power can put in execution, and therefore let mee rather yeeld my selfe wholly to his providence; then mine owne desires.

Thirdly, whatsoever moueth me to feare or dislike any thing, which I could not frame my mind to beare God seeth it as well and far better then I, yea and all other secret and vnknowne hazards that are annexed to that thing: if therefore he knowing all these thinges, will nevertheless let it happen to mee, I must assure my selfe, that it proceedeth of love, and is for my greater good, & that he hauing laid a heauie burden vpon weake forces, will by his grace supply all my feares, wants,

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wants, and frailties.

The seauenth affection.

The seauenth affection, is gratitude & thankfulnes, which I ought to find in my selfe towards God, & the feeling an earnest desire to doe any thing that might counteruaile, or in parte answer the accessiue loue that God hath, and howerly doth shewe vnto me, and to let no little good that I receaue, though neuer so ordinary, passe vwith out thanks to him, who euen in the least thinges is contented to serue mee: and finally to make God my repose, and his remembrance my comfort, and to loath all earthlie thinges, as base and ynpleasant, in Comparison of him.

THE

THE THIRD

Chapter.

Of my dutie to my Superiors.

NExt my duty to God, it beho-
ueth me, to consider my duty
to my Superiors, whome I must ac-
count as his Vicegerents & substi-
tutes, in the thinges wherein I am
subiect vnto them. And first to
speake of these which are my Supe-
riors, in temporall thinges in all
pointes belonging to their charge,
I am to yeeld them temporal duty,
contenting my selfe with their ap-
pointment, so farre, as with iustice
and equity they can command, and
by Gods lawes I shall be bound to
yeeld vnto them. And for my spiri-
tuall Superiors, whom I am to ac-
count as guides of my soule, a farre
better part then the body. First, I
must

must procure that my choise be of vertuous, graue, & mortified men, vvho hauing their owne passions well subdued, may the better teach me how to bridle mine. And because it is the chiefe help, and most profitable if my choise bee good, and very dangerous if it be euill, I must make my choise vvith greate aduise and deliberation, vsing the counsaile of some other persons of good and grounded iudgement, in such things. When I haue a man of discretion, and good gouernment, and experienced in directinge of foules, I must behaue my selfe towards him in this sort. First, I must procure to loue him as a parent or father, by which name such men in the Church of God are called, endeavouring to cary my self towards him, as dutifully (not onely in spirituall

rituall things, but also in those temporall, wherein I might iustly feare (any sinne) as a well nurtured child behaueth himselfe towards his naturall father: and seeking to make him take an affection and desire to direct me with great ioy, diligence, and care, to all spirituall good.

Secondly, I must reuerence and honour him, as the Vice-gerent of God, & consider Christ in his person, and doe my duty to him, as if in him I did see Christ, taking heede of any such familiarity, or furlines, as may, & vsually doth breed contempt, & alwaies carrying my selfe with due respect to his function & office, and hauing mine eye more bent vpon that, then either his person, calling, or other temporall, or spirituall qualities.

Thirdly, I must auoid such things
as

as may cause in me any vniust discontentments, or dislike towardes him: and therefore interpret his doings and sayings in best sort, not giuing rash iudgment of them, but rather seeking to excuse his faults, if he haue any, and in my daily prayers, to commend him to God, and pray that god may grant him grace, iudgment, and discretion, and the assistance of his spirit, that thereby hee may direct me, as is moſte for Gods glory, and my ſoules health.

Fourthly, to obey him in al things wherein I ſee nor any expreſſe ſin, taking his wordes when hee counſaileth, commandeth or forbiddeth me any thing as the words of chriſt agreeable to the ſaying of our Sauour: *Hee that heareth you, heareth mee: and hee that diſpiſeth you, diſpiſeth mee.* Wherefore if he reprehend me, I must

must take it patiently, with desire of amendment, and what he enioyneth me, willingly must I perform, though it bee against myne owne will, sense, or liking.

To conclude, mine obedience towards him, or rather towards Christs person in him, for whom, & to whom in all things I obey, ought to be done with these conditions.

Speedely without delay.

Voluntarily without constraint.

Simply without questions or excuses.

Contentedly without murmuring or grudging.

Stoutly without despaire or impatience.

Constantly with perseuerance to the ende.

Humbly without pride.

I ought also to perswade my selfe,
that

that God of his great goodnesse by him will direct me in such thinges as appertaine to his direction, and will put such things in his minde, as shall be most for my benefitte and good, and therefore must I resolute to lay my soule in his handes, and to frame my iudgement to his, in all things, that he shall think fit for me to doe or omit, where I see no danger of sin, perswading my selfe, that though ~~the man be imperfect~~, yet God, whose Vice-gerent & instrument he is, neither will, nor can deceaue me.

THE FOVRTH

Chapter.

*Of my duety towards my
neighbour.*

After knowledge of my duety
towards God, and my Superi-
ors,

riors, I must consider my duty to-
wardes my neighbour, & the man-
ner how to behaue my selfe in com-
pany & conuersation. First, I must
procure to remember, that my ex-
ternall behauiour, my gate, my ge-
sture, my countenance, and my out-
ward actions, be done with grauity,
modestie, and al decencie, that I be
not light, vaine, or too lauish in
mirth, not too austere, or too much
inclined to sadnes, but with tempe-
rate modesty, rather composed to
mirth, then melancholy. Which ex-
ternal cōposition is necessary both
for edifying our neighbour, vvhō
being vnable to iudg or enter into
our thoughts, iudgeth of euery one
according to that, whereof his sense
is witnesse: and next, in respect of
God, who being euery where pre-
sent, requireth in vs behauiour wor-
thy

thy of his sight and company : and lastly, in respect of our owne soule, this care of external decency being an approoued meanes, to auoid infinite veniall sinnes, & much more all mortall.

Of externall composition, there be three chiefe points.

First the care of our countenance, gate, and gesture.

Secōdly, for our voice & speech:

Thirdly, of our apparel & other adherents.

In countenance I must auoid an vnstaied kind of varietie and often change, keeping as neere as I may, one setled tenor therof, rather bent to smiling, then heauines, and free from frowning, and such like vnseemly distemper. Neither ought I to alter countenance, but whē reasonable and iust cause mooueth me

to shew either mirth, sorow, dislike, or compasſion, or ſome other mo-
deſt or temperat affection.

My gate ought to be graue, nei-
ther to ſwift, nor to ſlow, but with
a meane & ſober pace: my geſture
muſt be decent, free from affectati-
on, or ſingularity, and from al ſhew
of inward diſquietnes, or vnordred
paſſion, which though I cannot
chooſe but ſometime feele, yet it is
good, as much as I may to conceale
it, becauſe outward ſignes doe feed
the inward diſtemper, and bewray
to others my imperfections to my
diſcredit, & their euill example.

My voice neither ought to be ve-
ry loude, nor my laughter ſo vehe-
ment, as to be heard a farre off, but
both ſeemly & modeſt: for exceſſe
in the voice, and immoderat lowd-
nes, are all waies certaine ſignes of
paſſion,

passion, and therefore ought to be vsed but vpon some extraordinary necessitie. My speech ought not to be so much, as to make me be noted for talkatiue, yea it is good to be rather sparing in words, & readier to heare, then to speake. But when occasion forceth too much talke, I must speake deliberately, without rashnes, or leuity, auoiding ouer-many iests, especiallye bitter taunts, and sharp words: I must also take heed of affected speech, and impertinent ceremonies, and vse such affability, and conuenient complements, as common ciuility, and vsuall curtesie requireth.

Mine apparel must be free from lightnesse, or more gawdines then fitteth my age, calling, or cōpany: I must be decent, and comely, not too open, nor with vnusual, or new fashioned

fashioned dresse, that other graue persons of my quality and calling, (that are well thought of) doe not vse: It must be handsome & clean, & as much as may bee without singularity, that therein the staidnes, and seemely estate of my soule may bee perceiued. Alwayes when I am to go to any company, either of my dwelling place, or strangers, I ought to forecast their disposition, and what talke or action is likely to be tendered vnto me by their presence. If I feare detracting speeches, let mee arme my selfe not to seeme to approue them, yea rather to mislike them, and to turne the talke to some other matter, and so in all other kinde of vnlawfull talk. Finallie let this for conuersation be my chiefe rule, alwaies to foresee & provide my selfe against the occasions

C

casions that by euery company are likely to be offered me, and in the beginning to direct mine intentio, to talke either for dispatch of necessary businesse, if there be any, or for maintaining mutual loue & charity, if it be mery or ordinary talke.

This foresight of occasions, and faults likely to be committed, is the principall remedy against all sinne, and therefore especially to be noted and vsed. To conclude, the vertues necessary in conuersation, are, modesty, decēcy, affabillity, meeknes, ciuility, and curtesie, shew of compassion to others miseries, and of ioy at their welfare, & on readines to pleasure all, and vnwillingnes to displease any, and the want of any of these where occasion requireth, maketh conuersation faulty.

The vices chiefly to be auoided

are

are pride, disdainfulness, rudeness, forwardness, wantonness, or lightness too much familiarity, churlishness, and offensive speeches.

THE FIFT Chapter.

Of my duty towards my selfe.

THe last point, is to consider my duty towards my selfe, and the care I ought to haue of mine owne particular.

First, I must procure that which before is mentioned, in all my actions to haue the badge of christianity, that is a pure; & sincere affection and intention, not seeking in any thing my own delight, pleasure, and contentment, more then may stand with the honour, and glory of God, remēbring, that I am to serue

him and not my selfe, more then is necessary to inable me for his better seruice, I being his, more then mine owne.

Secondly, I must procure to foresee in euery action, at the least in all the principall, to fore-arme my selfe, against those occasions of sin, which shall be offered in them: and where it lieth not in my power, to auoide the occasion of any greater sin, the more danger there is, and the greater the sinne is that I am in danger of, so much the more preparation must I vse to resist it, and the more earnestly aske for Gods grace.

Thirdly, I must haue care of my senses, as the meanes and entrance of temptations. To which it is a principall helpe, not to bee easelie drawn with euery noise or phanisie

to mooue my head or eies, except there be good cause, nor to be sūdaine in motion, or going hither & thither without deliberatiō. I must also remember well that the eye is neuer satisfied with seeing, nor the eares with hearing nouelties, and therefore must I needs bridle the vnmeasurable appetite of both these senses, by breaking of mine owne desires in that behalfe.

Fourthly, because confusion, & an vnsetled kind of life, is the cause of many finnes, and an enemy to all vertue, I must set downe with my selfe, some certayne order in spending my time, allotting to euery hower in the day, some certaine thinge to be done in the same, so neere as possibly I may, or at the least, to haue somtimes in the morning, euening, & afternoone, cer-
C 3 tainly

tainely deuoted to some good exercise, which I must (thoughe not by vowe) after a sort bind my selfe vnto, whē things of greater weight doe not call me from them. Also to keepe due times of rising, meales, & going to bed, and all other ordinary times, the obseruation whereof, is most necessary for a regular and vertuous order of life.

Fiftly, it is a most necessarye rule of good life, not only to keepe order in my temporall & spirituall actions, but also to perseuere & continue in one order, hauing once set it down with sound aduise. For the nature of mā being apt to change, we are giuen still to nouelties, seeking newe waies to perfection, and confirming or habituating our selus in none, wherefore (except necessitye, charitye, or greater spirituall

good do require) I must not flitte from one exercise to an other, from one ghostly father to another, from one forme of behauiour to an other but first plante a good plat-forme with mature aduise, and then resolve, and fully determine, to continue in the same.

Sixtly, I must not cumber my mind, with many spiritual or external exercises at once, nor labour my self too much at the first, for my force being distracted to many offices, is the lesse able to performe any of them, and is easilie over-laboured without profite. Wherefore, I must not think to get al vertues at once, or cut off all imperfections together, but hauing a general resolution to get vertue, and leaue all vice, begin with some one, endeououring to breake my selfe of

some one faulte, which I am most inclined vnto, & procuring to get the contrary vertue: for the care of auoyding one offence, wil make me take heede of al the rest.

Seauenthly, mans nature being so corrupted, that without continuall violence and force, it cannot attaine to vertue, or leaue vice, whereunto it is much inclined: I must assure my selfe, that care, and watchfulnesse is euer necessary, & because I am apt to fall, I must often renew my good purposes, which for that it is a materiall point, it will be good to set downe with my selfe these rules.

First, to appoint and set downe with my selfe, that euery morning one of my first thoughts shall be of the good purposes I haue made, which must not be many, but some
one

one or two particuler & principall pointes, that I see most necessary for me, and to set downe also in the morning, at what times in the day I will remember the same, as at seruice, at dinner, at euensong, or such like times, for the care to remember them at some certaine times will make me stil mindful of them and so readier to performe them.

Secondly to examine my selfe twice in a day, whether I haue broken them since the morning or no, and if I haue, then to be sory for it, & begin againe to fortify my selfe better against the next occasion.

Thirdly because I can neuer go on in vertue without falling, I must euery morning, or at least euery holiday, thinke with my selfe, that hitherto I haue done nothing, and that by Gods grace, that day I will
C s beginne

beginne afrefhe as though it were the first day that euer I beganne to do any good thing.

Fourthly to celebrate the day of my conuerfion euery yeare as a folemne day, and as the day of my birth, wherein I was brought forth and dedicated to God, & therein, and fome other principall feasts in the yeare, to call to minde the first feruour, deuotion, and zeale, that God did then giue mee, and this I ought to doe very often at other times alfo.

Eightly, I must not make fmale account of little fins, nor bee careles in committing the, but alwaies carry that minde, that I would not offend God willingly, euen in the leaft veniall fins for any thing, and I must neuer thinke any thing little wherwith fo high a maiestie is offended.

sended. For one that careth not to commit little sinnes, giueth the diuel a great aduantage to draw him into greater.

Ninthly, as I must take heede of pampering my body too much, & ought to take some ordinary corporall punishment of fasting, discipline, hairecloth, or the like: So on the other side, I must haue care of my health, and so temper all my spirituall exercises, & bodily afflictions, with discretion, that I may continue in them still, & not make my selfe vnable to perseuere longe by the vndiscreete greedinesse of a short time, and to vse discretion, these obseruations will auaille.

First, before God to think whether doing this or that, I may be able to continue my vndertaken course in Gods seruice, my body, force,

force, health, and other cares and cumburs, or businesse considered.

Secondly, to aske counsaile of spiritual men, long practised in spiritual affaires.

Thirdly, to read spiritual books, intreating of that, which I designe to doe.

Fourthly, to pray that God with his light and grace, would lighten my hart, to know & performe that which is fittest for me, and most to his glory.

THE SIXT

Chapter.

An order how to spend every day.

IN time of health, howers of going to bed, and rising, may be either nine & five, or ten and six, or according to the strength or weakness

nes of euery mans body, so they be
certaine. After I am vp for a prety
good space, it is good not to talke,
but at the least, for half a quarter of
an houre to busy my mind in praier
and meditation, and then to talke if
neede be: because my busines with
God, being greater then with anie
man, it is fit that he should first be
talked with, of matters concerning
my soule, & then others of worldly
things. I must procure to go neatly
and handsome in my attire, agreeably
to my calling, & to auoid all kinde
of indecencie, which breedeth dis-
like and contempt, and doeth ra-
ther offend, then please God: when
I am ready, I must go to my praiers
appointed. And before I set my
selfe to pray, I must call to minde,
what I promised to doe for any at
that time, or what other necessary
busines

busines I haue then to dispatch, & I must keepe touch in my wordes in the least thinges, and cut off occasions of beeing interrupted as neare as I may. In prayer I must obserue these thinges.

In the first begining I am to consider the presēce of god & his saints.

Secōdly, for the better procuring of attention, to take my good Angell or some other Saint as it were, to say with me,

Thirdly, I must thinke a few well said, better then many hastily shuffled ouer. It is good sometime to omit some vocal praier, and spend the time in meditatio of some part of Christes passjon, or of his life, or of mine owne sinnes, as the booke of meditation giueth notice. After praier on working daies, I must goe presently about some worke, or exercise

ercise that may be of some profite,
and of al other things take heed of
idlenes, the mother of all vices. To-
wardes eleauen (if company and o-
ther more weighty causes will per-
mit) I may say my beades, and call
to mind how I haue spent the mor-
ning, asking God grace to spende
the afternoone better.

Dinner times on flesh daies may
be eleauē, on fasting daies towards
twelue of the clocke: when I am
called to dinner, I must thinke for
what ende I am to eate, that is, to
helpe nature, and to make my selfe
able to serue God, and not to con-
tent mine owne appetite: I muste
learne my little children (if I haue
any) to say some short grace, or at
the least I must say grace to my self
& when I am set, before I lay hand
to my trencher, I may pause a while
and

and in my mind desire God to giue me temperance, and mindfulness of his presence.

At meales, I must neither be too curious, or doubtful of what I eate, neither too precise in the quantity, finenes, or courses of the meat, but of that which God hath sent, take a competent meale, measurable to my neede, and not hurtfull to my health. After dinner, I must thank God for his gifts, remembering that he hath fed me for this end, that I shoulde be more able to serue him, and doe my duty: and when I retire to my chamber, it is good to say some short prayer of thanksgiving, desiring God to make me thankfull for all his benefits. I must remember that many haue wanted that, which I haue had, and would haue beens glad of my leauinges,
and

and therefore I ought to haue care
and regard to the poore, procuring
some thing for them, & some times
going my selfe to see them serued,
cōsidering Christ in their persons.
If I haue strangers, I may keep the
company, & talke friendly, & me-
rely with the as occasion shal serue,
directing my behauiour agreeable
to my former rules of conuersatiō,
& hauing this intention in my talk,
that amity and loue may be main-
tained, and all breach and vnkind-
nes auoided. I must if time & place
will permitte me, be alwaies doing
some profitable thinge, to auoide
flouth, directing mine intention in
all my exercises to this end, that I
may auoide idlenes and tentations,
and bestowe my time in good sort,
to Gods glory. After dinner, I
must call to minde, whether I haue
any

any promise to performe, or any other busines to do that is not ordinary, that I neither forget the thing nor time appointed for it. About three of the clocke in winter, and foure in sommer, I may goe to euen song, and vse the same order of my morning prayer. It is good for mee, some times to goe about the roomes of the house, and see that they be kept cleane and handsome, thinking that God is delighted in cleanliness, both bodily and ghostly, and detesteth sluttishnesse, as a thing which he permitteth as a punishment of sinne, and one of the scourges of hell.

A little before supper, it will be good to reade some parte of some good book, procuring to take some benefitte by it, and continuing in one booke vntil I haue read it ouer
and

and then begin some new: and if I haue any booke that I would often read, I may take somtime from my worke or the holy daies to reade a part thereof: but that time before supper, it is good to spend in continuing that, which I haue begun, & when one is ended, to begin an other. When company hindreth me frō doing these things at their due times, I neede not bee much troubled for omitting the rest, so that my praiers be saied: but in such occurrants, in steede of that I should haue done, I must seek to make my conuersation meritorious, by hauing a good intention, and often renewing of the same, & by watchfulness to auoide all offence of God leauing him in one exercise to serue him in another, as hee appointeth occasions to fall out.

Supper

Supper time may bee fixe', and drinking times on fasting daies season of the clocke. When I am called to supper, I must remember what my intention ought to be, and to take the same course, that is prescribed for dinner. After supper I may talk as occasion shal serue, or walk for my health, or read some pleasant (yet profitable) book, as Catholike histories, or such like. Towards the hower of going to bed, I must examine my selfe, first, whether my promises or appointments concerning extraordinary things and busines be performed: if I haue forgotte any necessary thing, I must take order to remember it, that I forget it not the second time. This done, I must examine my conscience, touching the thoughts, wordes, and deedes of that day, and especially.

concer-

GOOD LIFE.

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cōcerning the purposes that I haue made in the morning, and howe I haue obserued these rules, & what faultes I haue cōmitted of any moment: After I haue examined my conscience, and sayed my praiers, it is good, to abstaine from talke that night (vnlesse some iust occasion require the contrary) that my mind may bee free from idle thoughts, when I goe to sleepe. When I lie downe to rest, my intention must not be so much for sloath, and contentmēt of the body, as for necessity of keeping my health, & that I may rise fitter to serue God: Also when I lie downe, I may imagine to lie by the pillar, crosse, maunger, or some such place, where Christ was present, that when I wake in the morning, he may be the first, that shall come into my mind. Before I sleep,

I

I must say some short thing to comende my selfe to God, my good Angell, and some other Saint, and purpose by their helpe, when the time of rising cometh, not to suffer my self to be ouercome with sloth, but as though Christ called me speedily to rise. I must also then sette downe, whereupon I will thinke as soone as I awake, that God may haue the first fruits of my thoughts, for which the Diuell layeth greate waite.

On Holy daies.

I Must rise one hower or halfe an hower soner then on other daies, and if it be a day of receauing, my first thought muste bee, to thinke what a happy banquet I am to goe vnto, desiring God to giue me due preparation. I must seeke to say my

my prayers that day both more, & with greater deuotion, and especially after the communion. In steed of my worke, I must bestowe those daies in reading good bookes, hearing sermons, and such like godly exercises, not lightly running ouer them, thinking it enough to haue red or heard good things, but paw-sing vpon such things as moue my affection, and printing them wel in my mind & memory. Because I am like to be troubled with company more those daies thē others, I must endeouour to recōpence in this sort. First by often lifting vp my hart to God in talke. Secondly by struing against occasions of euill speech, and by not yeelding to speake of other folkes faults. Thirdly in seeking when occasion serueth to helpe those I talke with by mine example
or

or wordes. And finally to make my talke agreeable to the rules of conuersation.

On principall feasts it is conuenient to prepare my selfe before for them, and to liue a day or two before, as it were in expectation of them, desiring the presence and solemnity of that day, wherein God doth most abundantly bestowe his graces, that hauing heretofore bin slacke in his seruice, I may that day begin of newe to take hart and courage, to amend my life by the helpe and praier of that Saint, or by the meritte and benefit of that action of Christ, as the holy day shall be.

For Confession, and Receauing.

EVery Sonday, & high feast, and all the festiuall daies of Christ, our Lady, the apostles, & such other
prin-

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principal holy daies I must prepare my selfe the day before to receiue.

On Saterday at night or the euen if occasion serue I must go to confession; and with all diligence, the nearer the time commeth of receauing, the more wary must I be of my behaniour. I must go to confession twice in a weeke, wednesday and saterday at night, when there commeth not a great holy day or some other day: whē I want means to go to confessiō, I must notwithstanding at my vsuall times prepare my self, & to almighty God make euen in words the same confession that I would to my ghostly father: for though it bee not a Sacrament without absolution of a true Priest, yet is it a godly thing and good to keepe me in vre and my conscience in awe. Euery yeare twice, once a-

D

bout

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bout Christmas, if I may vpon new yeres day or Epiphany, and another tyme about S. Marye Magdalens day, I must mak a general cōfession of the halfe yeare last past : and so from time to time, taking those two times especially to renewe my self, and to remember Gods goodnesse towards me, and to beginne vwith new seruor, more earnestly to serue him, as my dutie and his benefittes require. I must also compare one time with an other, & see whether I go forward or backward in Gods seruice, and endeavour euery halfe yeare, to gaine some ground of my selfe, and to amende some one imperfection. When I make my generall confession, if I haue one certaine ghostly father, I must yeld vp an account of my conscience, concerning these points following,

First

First, how I find my self affected in Gods seruice, and whether I finde a contentment & delight therein, or rather a tediousnes & dulnesse.

Secondly, what prayers I vse to say, and howe much time I spend therein, and what taste or trouble I feele in the same.

Thirdly, what temptations and passions I am most troubled withal and what meanes I doe vse to resist them.

Fourthly, what imperfections I am most prone vnto, what vertue I chiefly labour to attaine, & which I haue most facility to practise.

Fiftly, what mortification I doe vse to breake mine owne will, and what other chastisement to mortify my body.

Sixtly, what desire I finde in my self, to amend my former faultes,

and to begin a better course.

Seauenthly, how I find my selfe for my resignation of minde to Gods will, and for suffering anye losse, punishment, sicknes, or disgrace that he should lay vpon me.

Lastly, how my health is agreeable to my exercises, and whether I finde not my body or minde ouercharged with too much praier, penance, or such other actions of deuotion. These things are conuenient to be vttered, that the Pastor knowing the estate, disease, force, or weakenes of his sheepe, may bee the abler discretely to direct it.

Euery weeke.

IN the beginning of the weeke, I must foresee what holy daies there are in the same, that I may the better

ter prepare my selfe for them. Also
in the begining of the weeke I must
think whether I haue any extraor-
dinary businesse, temporal or spiri-
tuall to do, that hauing a foresight
of it I may remember it & prouide
the better for it. When I reade my
rules I maye omitt the reading of
other bookes, vnlesse leasure serue
me to do both. I must twice a week
at the least, go see into the offices
of the house, and suruey the hous-
hold booke: but if I haue the go-
uernment of it wholly in mine own
handes, I must do it oftner, hauing
regarde that wast and lauishng be
auoided, frugality vsed, and beha-
uing my selfe in the demeaning of
temporall things rather as a stew-
ard or bayliffe of an others goods
then an owner of mine owne, seing
that in truth I must at my dying day

beliable to God, how I haue spent euery farthing. I must euery week read some part of this rule of good life, so deuiding it, that at the moneths end I may haue read all, seeking to print these spiritual directions in my mind, and endeououring to put them in daily practise.

THE SEAVENTH Chapter.

Of Rules in sicknesse.

IF my sicknesse be great, I neede not vse any vocall prayers at all, more then in the morning to commend my selfe to God, with a *Pater*, and *Aue*, and a *Creed*: or if I cannot well say so much, now and then I must

must call vpon God with short prayers: as, Lord Iesus saue me, Lorde strengthen me: Lord grant me patience, and such like. In sicknesse when I can beare it, it will be good sometimes, to haue a part of some good booke read vnto me, but not much for fear of hurting my health. As in health I ought to be obedient to my superiours, and by diligent obseruation of my rules, to shewe my duety towards God: so in my sicknesse I must be contented to be ruled by the Physitions, and such as haue care of me in things belonging to my bodily health, and I must perswade my selfe, that in that time one chiefe rule I haue to obserue, is to be patient and tractable, which in such case counteruaileth the merit of all my vsuall exercises. I must also assure my selfe, that I doe God

good seruice when I do any necessary thing, and take any convenient recreation, that may further my health. I must take heede of being resty or froward, which sicknes for the most part doth cause, thinking that how much paine soeuer I suffer, Christ suffered far more for my sake, and farre more had I suffered longe since in hell, if God had dealt with me as I deserued. So soone as I fall sick I must procure that I be confessed, and if my sicknes continue long I must keep my custome of reciuing, at the least euery eight daies, though I must not think that I am then bound to so much preparation of praier, as when my bodye was in good health. If I see my disease dangerous, and haue cause to feare deathe, I must procure to haue some good body with mee to
put

put me often in minde of God, of the passion of Christ, and seeke to haue my Viaticum, and other Sacramentes, and preparations of Gods Church. It is good also, to haue my will ready, before I fall to any extremity, and a certaine order set downe, for all temporall matters, that I bee not cumbred with them, when it standeth me most vpon to looke to my soule.

THE EIGHT Chapter.

Of the care of Seruants.

I Must see that they lie not out in the nights, but that I know what becommeth of them: I must not keepe such as are great swearers, or giuen to any greate or notorious
 Ds vice,

vice, vnlesse there be great likeli-
hood and certaine hope of their a-
mendmēt. I must procure by what
meanes conueniently I may, that
they may haue necessary instructi-
on, in matters appertayning to the
saluation of their foules. I muste
take speciall heede of anye secret
meetings, messages, or more then
ordinary liking betweene the men
& the women of my family. I must
see that the men haue no haunte of
women to their chambers, leaste
leawdnes be cloaked vnder some
other pretence. I must haue great
regard that my chieftest officers &
men of most account, be trusty per-
sons, of good life and example, be-
cause the rest will followe as they
shall leade them. I must seeke as
much as may be, that my seruants
be not idle, nor suffered to vse any
great

great gaming, for by the one they shal fal into lewd life, by the other, into swearing, vnthriftinesse, robbing, and such vices. I muste see that they haue their wages at due times, least for want, they fall into bad courses. When they doe not their duties, I must rebuke them agreeably to the qualitiye of their fault, and not winke at great matters, least they wax carelesse, and bolde to doe the like againe, yet must my rebukes be tempered with grauity and mildnesse.

THE NINTH

Chapter.

Of the care of my children.

I Must thinke that my children so long as they are vnder age, and in my power or custodye, ought to be

be kept as my selfe, I hauing in this time to answere for them. I must take heed they come not amongst such seruantes as are like to teach them to sweare, or any other vice, and I must giue speciall warning that none doe it. I must set honest & sound persons to gouerne them, that may also teach them vertue & goodnes, yet not trusting too much to my seruants care, but that I my selfe haue a speciall eye ouer them, and take an account what they do. I must vse them to deuotiō by litle & litle, not cloying them with too much at once, but rather seeking to make them take a delight in it. I must teach them their *Pater noster*, *Aue*, and *Creed*, and other good praiers, and make them perfecte in the tenne Commaundements, and those of the Church, & the points
of

of faith, specially those that heretickes deny. I must keepe them alwaies occupied in some profitable thing, allotting them according to their age, more or lesse time to play. I must often speake to them of the passion of Christ, and of the liues of Saintes. I must on the one side breake them from their willes, and punnish them as they deserue, yet remēbring also that they are yong, and not keeping them in too much subiection, which may breede in them, base and seruile mindes, and make their loue lesse towardes me: & I neuer ought to beat any childe in mine anger. I must procure that they be taught such exercises and qualities, as are fit for those of their degree, and yet haue a chiefe care, that good and honest persons be about them. I must not vse them to
vaine

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vaine dressees and costlie apparell, but rather often shew them the vanity thereof, yet must they not be kept too streit, in that or any other thing, that they are afterwarde to haue, lest they being to much bard from it, make them too eager of it, when they come to enioy it at their owne will. I must vse them to giue almes, to make much of the poore, and to vse reuerence to aged persons, and spirituall men, and praise often the true religion, and vertue of their parents, and auncestors in their hearing, that it may mooue them to imitate their good works. I must tell them often of the abbies and the vertue of the olde Monkes & Friers, & other Priests & religious men & women, & of the truth and honesty of the olde time, & the iniquity of ours. I must vse them to
read

read good books, that are fittest for
their capacity, & see them kept frō
vaine bookes of loue, heresie, and
such like. I must harden them often
as they grow in yeares, to suffer ad-
uersitie, and to digest griefe, especi-
ally in Gods cause & a good qua-
rell, telling them the examples of
others, and how good a thing pati-
ence and constancy is. When they
are fit to go to schoole, I must pro-
cure, that they haue discrete and
calme teachers, and such as are not
cholericke, hasty, or curst, least they
take dislike and tediousnes in lear-
ning, & they must be rather wonne
vnto it by praise and emulation of
other, then by beating and stripes.
I must see that they be taught such
ciuility, curtesy, and complements,
as their degree, and the time requi-
reth, and frame them as much as
may

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may be, to be gentle, humble, and affable, even to the meanest, rebuking them for angrie and sharpe words or disdaynfull behauour euen to their inferiours. I must be-
times as soone as age will permitte them, inure them to confession, & often vse of the Sacramentes, the onely remedy for their vnstaied & greene wittes. I must not let the boies and girles be much togither, especialiy out of sight, after eighte and nine yeares of age, least they fall to vnhiappinesse. Likewise my daughters must not bee much amongst the men, nor my sonnes amongest the women: when they come to such age as they muste of force be in many companies, I must procure some fowde and honest persons to be for the most part with them, to enforme me of their cour-
ses.

les. I must make them in any wise to beware of leawde conuerfation, which is the ouerthrowe of youth, and therefore cause this pointe to be beaten into them, by good and zealous men. I must neuer assure or marry them vntil they be of sufficient age to make their choise, & frame their liking: neither force them to any match, least they curse me all their liues after, as it often happeneth.

THE TENTH

Chapter.

Of Temptation.

First I must learne to know whē I am tempted, for if I can finde my temptatiō, I may reckon it halfe ouer-

ouercome. For if I haue feare of God, or care of my soule, I cannot but arme my self earnestly to resist, knowing that temptation proceedeth from an enemy, to mhome I haue resolved by Gods grace neuer to consent, what misery or trouble soeuer I endure.

*How to knowe temptations
and good motions.*

IT is alwaies a spirituall desolation original and proceeding from the Diuel, when it darkeneth and disquieteth the mind, awaketh and stirreth vppe our passions, when it draweth to externall and earthlye solaces, leauing in the mind a tediousnes and vnwillingnes to prayer and other workes of deuotion, also
when

when it diminisheth our affiance & trust in God, and driueth to a kind of dispaire of Gods mercy, or perseuering in his seruice, making it seeme an irkesome and impossible thing, and mouing vs to forsake it: and when I finde my selfe troubled in this sort, I must assure my selfe without al doubt, that I am tempted by the Diuel, & therefore arme my selfe to resist him, by doing that which those temptations distwade me from. One the other side, comforte that is caused by Gods spirite is knowne by these signes: it incenseth the mind by a quiet and calme motion, to the loue of God, without any inclinatio to any creatures loue, more then for Gods only glory, & it breedeth a kind of inwarde light & brightnes, whereby for the time, the minde seeth after a most effecte.

effectuall fort, thenecessity, profit,
and true comfort that is in Gods
seruice, & conceaueth a contempt
and dislike of worldlye delights,
and tasteth that which is the grea-
test felicitie in this life, that is so as-
sured and perfect contentment in
being in Gods grace, and seeking
to please him, that it then iudgeth
no contentment in the world like
or comparable vnto it, as in trueth
there is none. Also true spirituall
comfort bringeth a delight and de-
sire to think of the benefits of god,
the ioyes of heauen, the comfort of
meditation and talking with God.
Finallye, it confirmeth our faith,
quickneth our hope, & encreaseth
charity, and leaueth the mind with
a sweete taste of ioy, quiet, and free
from all cumbers.

Sometimes the Diuell transfor-
meth

meth himselfe into an Angell of
 light, & at the first when he know-
 eth our good desires and purposes,
 he seemeth to sooth vs in them, and
 to set vs forward, towards the per-
 formance thereof, but in the end he
 draweth vs to his biasse, & by cor-
 rupting our intentiō, or by peruer-
 ting the maner, time, or other cir-
 cumstances of the due executions,
 maketh the whole action worthles
 and faulty though otherwise ver-
 tuous in it selfe. There muste bee
 great heed taken in the beginning,
 middle, and end of our thoughtes:
 for when either at the first, or at the
 last, it tenderh to apparant sinne, or
 withdraweth frō the greater good,
 or tendeth to courses of lesse merit
 or more danger then wee are in, or
 if it disquiet the minde, or bereaue
 it of the wonted calme and loue of
 vertue,

vertue, it is a signe that the Diuell was the beginner of it, vvhose property is to hinder good, and withdraw vs to euill. When in any suggestion I finde the serpent by his sting, that is the Diuel by the wicked ende he mooueth me vnto, it is good to vntwist & reuerse his motion, and to looke backward euen vnto the beginning, and to marke what plausible colour hee first pretended, that the nexte time I may the better espie his cunning, and subtile dealing and driftes.

*How to behaue our selues in time
of temptations.*

IN the time of my desolation and disquiet of minde, I must not enter into any deliberation, or goe a-
bout

about to alter any thing concerning the state of my soule, or purposed course of life, but perseuere in my former resolutions made in time of my good and quiet estate, wherein I was free from passion, & better able to iudge of thinges conuenient for my good: yet may I, and ought I resolve vpon such helpes, as are fitte to resist and repel my discontented thoughtes, (so they be not preiudicial to my former purposes) as prayer, penance, confession, & such like remedies. In temptations & troubles of mind I must remember that aforetime I haue had the like, and they haue in fine passed, leauinge me very glad and ioyfull when I resisted the, & sorowfull when I yeelded to much vnto them, and therefore I muste thinke that these also will passe after a while, and I shall
feele

feele the like ioy in hauing resisted
and overcome them: And in the
meane time I muste with patience
endure the comber and trouble of
them, assuring my selfe, that God
therewith is highly pleased, and the
enemy most effectuallye subdued.
Neither the multitude, cōtinuance
nor badnesse of anye thought must
breed any scruple or disquiet in me.
For not to haue them, is not in my
power, but only not to consent vn-
to them: and so long as with deli-
beration I haue **not** consented, nor
willingly or with delight staied in
them, I haue not sinned any more
then if I had onely had them in a
dreame. *will you be daily vpon*
If before I had euill thoughtes,
I had a resolute mind neuer to yeld
to any mortall sinne: and afterward
when I remember my selfe, and
eleast
marke

marke that I was in a bad thought, I still finde the same resolution, it is a signe that in the time of my distraction and bad imagination, I did not willingly consent or offende in them, neyther is it like but my minde beinge so well affected, I shoulde haue easily remembred directly and without doubt, if I had yeelded farther then I ought.

Desolations are permitted of God for three causes.

First for a punnishment of our sins, remisnes, & coldnes in Gods seruice.

Secondlye to trye whether wee bee true seruantes of God or only hierlinges, that are willinge to labour no longer then they receiue the hyre and stipende of presente comfort and delighte.

Thirdly to assure vs that it pas-

E

seth

seth the reach and compasse of our ability, either to ataine, or to maintaine in vs the seruour of deuotion, the intensiue loue of God, the abundance of Godly teares, and other spirituall graces and comforts, which we must acknowledge to proceede of Gods grauity and meere liberality, not of our ovne force or desert.

It is good while I feele the sweetnesses of Gods visitation & presence, to fortifie my selfe against the desolations that wil ensue, & remembering those that are past, to thinke that all troubles, will as well passe as comfortes, and that our whole life, is but a continuall succession and mixture of sorrow and ioy, the one alwaies ouertaking the other, & neither of them continuing long together: And therefore I must settle
my

my mind in a kinde of indifferency
vnto them both, as it shall please
God to send them.

First to know it a thing that cometh from my mortall enemy, and tendeth to my eternal destruction.

To looke for tentations before hand, & not to think them nouelties, but necessary sequels of our enmity and hostility with the diuel, with whō we must neuer be friends

To resist thē stoutly at the first, & to crush the serpent in the head, for nothing maketh the Diuell to become so furious and violent, or to redouble his suggestions, as to perceauē the soule dismaide with his temptations, or not expecting by the confidence in Gods helpe and mercy, an assured victory.

To beare patiently the multitude and continuance of them, assuring

my selfe that they will haue an end ere long.

To think on the ioy I shal haue, for not consenting vnto them, and the crowne of glory I shal enioy.

To remember how often I haue bin as grieuously annoyed with the like, and yet by Gods helpe haue giuen the Diuell the foile.

Not to strīue vvith vncleane temptations, but to turne my mind to thinke of other matters, and to change place, or worke, or to finde some way to put me out of those phanxies.

To resist vices by practising and doing acts of the contrary vertues.

To arme my selfe before hande, by getting those vertues which are opposite to such vices as I am most inclined vnto. For in those doth the Diuell alway seeke his aduantage

to ouerthrow me.

In greiuous assaultes to open them to my ghostly father, and going to confession, thereby to obtaine by meanes of the sacrament, more ability to resist.

In extreame troubles to vse some bodily chastisement, to cal for helpe of our Bles. Lady, my good Angel, and the assistance and praiers of other Saintes : especially to humble my selfe in the sight of God, acknowledging mine owne weaknes, and wholly relying vpon his helpe, and earnestly in worde and hearte calling for his assistance, and firmly trusting in his mercy, yea and offering my selfe (so as hee forsake me not) to suffer these and all other temptations whatsoeuer it shal please God to permitte, euen so longe as he shal thinke good: for of all other

E 3

things

things this most ouercommeth the Diuell, when he seeth wee turne his euill motions and troubles, to so greate meritt and victory of our selues.

A Prayer in temptation.

O Mercifull Iesu, the onely refuge of desolate and afflicted soules: O Iesu that hast made mee & redemed me, in whom all things are possible vnto me, and without whome I am able to doe nothinge, thou seest who I am, that here prostrate my prayers, & poure out my hart vnto thee: what I would haue, & what is fit for me thou knowest: my soul is buried in flesh & bloud, and would be faine dissolued, and come vnto thee. I am vrged against
my

my will, and violently drawne to
thinke that, which from my hearte
I detest, and to haue in minde the
poyson and bane of my soule. O
Lord thou knowest my mould and
making, for thy hands haue framed
me, and with flesh and skinne thou
hast clothed me: and loe this flesh
which thou hast giuen me, draweth
me to my ruine, & fighteth against
the spirit, if thou helpest not, I am
ouercome: if thou forsakest me, I
must needes faint, why doest thou
sette mee contrary vnto thee, and
makest mee grieuous and a burden
vnto my selfe? Diddest thou create
me to cast me away? Didst thou re-
deeme me to damne mee for euer?
It had beene good for me, neuer to
haue beene borne: If I were borne
to perish, O most mercifull father,
where are thy olde & wonted mer-
cies?

cies? Where is thy gracious sweetnes and loue? How long shal mine enemy reioyce ouer me, and humble my life vpon earth, and place me in darknes like the dead of the worlde? What am I O Lorde, that thou settest me to fight alone against so mighty, subtile, and cruel enemies, that neuer cease to bid me a perpetuall battaile? O Lord why doest thou shew thy might against a leafe, that is tossed with euerye winde, and persecutest a dry stubble? wilt thou therefore damne the work of thy hands? wilt thou throw me from thy face, and take thy holy spirit from me? Alasse O Lorde whither shall I goe from thy face? or whither shall I flie from thy spirit? whither shall I flie from the incensed, but to the appeased? whither from thee as iust, but vnto thee

as mercifull? do with me Lord that which is good in thine eies, for thou wilt doe all thinges in righteous iudgment. Onely remember that I am flesh and bloude, fraile of my selfe and impotent to resist, shewe thy selfe a Sauour vnto me, and either take away mine enemies, or graunte mee grace, that without wound, or fault, by thee, and with thee, I may ouercome them, sweet Iesus, Amen.

THE ELEAVENTH Chapter.

*Considerations to settle the minde in
the course of vertue.*

THE first consideration, how weighty a thing the busines of mans soule is.

E s

Who

Whosoever being desirous to take due care of his soule, commenceth a spirituall course, first must consider, that he hath taken such a busines in hand, that for the importāce, necessity, & profit therof surmounteth all other traffickes, trades, and affaires of the worlde, yea and to which only all other busines ought to be addressed: for herein our manage is about the saluation of our soule, our chiefe iewell and treasure: of which if in the short passage of our brittle and vncertaine life, we take not that due care that we ought, for a whole eternitye after, we shall euermore repent and be sory for it, & yet neuer haue the like opportunity againe to help it.

Secondly, the better to conceiue the moment and weight of this busines, let vs consider what men vse

to do for their bodily helth. For we see they make so principall a reckning of it that they spare no cost nor toile, nor leaue any thing vnattēpted that may auaille them to attaine it. They suffer theselues to be launced, wounded, pined, burnt with red hoat irons, besides diuers other extreame torments, only for this end. How much greater miseries ought wee to endure? how much greater paine and diligence ought wee to imploy for this health of our soule? which is to suruiue when the body is dead, rotten, and deuoured with wormes, & to suruiue in such sort, that it must be perpetually tormēted in hell with intollerable tormēts, or enioy endles felicity in heaue. And therefore of how much greater worth and weight we think the soule, and the eternall saluation or dam

damnation therof, then the momentary health or sicknes of our body, so much greater accout & esteeme ought we to make of the busines of our soule then of any other wordly or bodily affaire whatsoeuer.

For what auaieth it a man (saith Christ) to gaine the whole worlde & make wracke of his owne soule? If therefore we keepe diuerse men for diuers offices a bout our body, and many thousand to liue by seruing and prouiding things for eue-ry part therof: If we spend so much time in feeding, refreshing, and re-posing of the same. If the greatest portion of our reuenewes, (be they neuer so large) be consumed, in the meates pompe, sportes & pleasures thereof: Howe much more ought we to seeke as many helps, seruices & purueiers for our soul, for whose
only

only sake our body was giuen, and of whose good the welfare of the body only proceedeth.

Thirdly, the necessity and poysse of this care of our soule, may be gathered of this, that al other matters are intreated with men, or some other creatures: but this busines of our soule, with God himselfe, who by how much he is nobler and worthier then any of his creatures, so much more is the weight of this matter, that cannot be dealt with any, without him, & so much more diligence ought there to be imployed therein, especially in this time, wherein God is still ready to further our endeuors in this behalfe, where as when time is expired, condemne he may for our negligence, or reward vs for our carefulnes, but not helpe vs any more to alter the state
of

of our soule, be it neuer so bad or miserable,

Fourthly, we may gather how materiall and important this matter is, by the life of Christ and his Saints, who withdrawing themselves frō al other worldly affaires thought it worke enough to attend to his businesse of their soule: and whosoever are now solemnized & honoured in Gods Church, they are honored only in this, that they haue with a glorious Conclusion, happily and constantly accomplished this busines to Gods glory & their owne saluation. And who so considers the intollerable tormēts of martyres, the extreame austeri-ty, sharpe life & penance of confes-sours, the painfull agonies, & conflicts of Virgins, the rough stormes and troubles of all Gods Saints,

and

and doth remēber withall that they vndertooke them for no other respect, but onely for the better bringing this businesse of their soule to an end, it will soone appeare howe weighty a thing, and how pretious the saluation of the soule is, which they did think not to deare bought with all the miseries, sorrowes, and paines, that this worlde could afford. Let vs also consider that what soeuer moued them to such care & earnestnes in this behalfe, hath no lesse place doubtlesse in vs than in the, seing that our soule is as deare bought, as much worth, created to as great glory as theirs: the danger of our saluation rather more then any way lesse then theirs. God hath as much right in vs as in them, and we as many titles of bond and dutie to serue him as they. Finally we
are

are assaulted by the same enemies,
enuironed with the like hazzardes,
and subiecte to as many, yea more
occasions of sinne, and allure-
mentes to damnation then they.
Who therefore seeth not that wee
are in euerie respect to accounte
the care of our soules as important
and necessarie to vs, as euer it hath
beene to any: *Wherefore, let not the
wise man glorie in his wisdom, nor the
stronge man in his might, nor the riche
man in his riches, saith God by his
Prophet, Hier. 9. But let him that
glorieth, glorie in this, that hee knoweth
mee, for I am the onely Lord that wor-
keth mercy, iudgement, and iustice up-
on the earth, and these things please me,*
saith our Lord: as who would say,
it is follie and vanitie to glory and
reioyce in any other thing, then in
the knowledge & seruice of God,
and

and procuring mercie and milde iudgement for our soules.

The second consideration.

How we ought to arme our mindes against temptations that happen when wee seeke earnestly to serue God.

FIrst, seeing this businesse of our soule is of so great moment, he that earnestly goeth about the same, must offer himselfe vp vnto God, and be most ready to endure constantly all the daungers, cumbers, and difficulties that shall happen, and resolute neuer (by Gods grace) to be dismaid, & beaten back from
his

his purpose by any trouble or encounter whatsoeuer, knowing that glorious and honourable enterprises can neuer bee archiued without many contradictions. Wherefore let him perswade himselfe, that when he hath setled his mind seriously to follow this busines, hell it selfe and all the enemies of God and mans soule will conspire against him: the flesh to allure him to the delights of the senses, and to recall to the vomit of his abandoned pleasures: the world to intice him with pomps and vanities, with ministring occasions of sinne; and prouoking by euill examples: yea, if that will not serue, by terrifying him with persecutions, extortions, obloquies, flanders, and torments, and with all kinde of disgrace. Finally, the Diuell (a professed enemy of all that
take

take care of their soules) will seeke to entrappe him with a thousande traines, passions, and subtile temptations, leaving nothing that hee thinketh may remooue a man from these endeouours tending to his saluation.

Secondlye, the case standinge thus, let that sayinge of Scripture come to our minde. *My sonne, coming to the service of GOD, stande in iustice and feare, and prepare thy soule vnto temptation.* Wherefore he that entereth into the way of life, must remember, that he is not come to a play, pastime, or pleasure, but to a continual rough battaile and fight, against most vnplacable & spightfull enemies: and let him resolute him selfe, neuer in this worlde to looke for quiet and peace, no not so much as for any truce for a time, but

but arme him selfe for a perpetuall combat, and rather thinke of a multitude of happie victories, (which by Gods grace hee may obtaine) then of any repose or quietnes from the rage and assaultes of his enemies. Let him see and peruse the paterne of his captains course, who from his birth to his death, was in a restles battaile, persecuted in his swadling clowtes by *Herod*, annoied the rest of his infancy by banishment, wandring and neede: in the flower of his age, slandered, hated, pursued, whipped, crucified, and most barbarouslie misused. In the same sort were all his Apostles, and all his principall souldiers handled: For whom he loueth, he chastiseth, and prooueth like golde in the furnace. And therefore no man must thinke it a new thing to be tempted
and

and troubled, when hee once runneth a vertuous course, contrary to the liking of his enemies. For the disciple is not above his master, nor the seruant above his Lord, who as we see had the same intreaty.

Thirdly, least we should be agast and discouraged at the expectation and feare of so many discomfortes, and the incessant malice of so spitefull enemies, let vs remember the wordes of *Elizus*, that more stande with vs then against vs. Against the corruptiō of nature we haue grace: Against the Diuell wee haue God, who wil neuer suffer vs to be tempted above our force: Against the power of hell, we haue the praiers of Saintes: Against the miseries of the body, the spirituall comfort of the minde, which God allotteth in such measure, as our necessity requireth:

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quireth : and if there were nothing else, this were enough to make troubles welcome in this case, for that therby we purchase an inestimable glory, for a short and passing combat the comfort whereof, neyther eye hath seene, nor eare heard, nor heart conceiued. And on the other side by the same, we auoide other intollerable and eternall torments of hell, the least whereof, passeth all those that can bee suffered in this worlde. And therefore is our change most happie, that by the paine of a short life, auoide the misery of an eternall death, and deserue the vnspeakable happines of the life euerlasting. For this cause saith Saint Iames, *Thinke you it all ioy (my brethren) when you shall fall into diuers temptations, knowing that the triall of your faith worketh patience, and patience*
bath

hath a perfecte worke, that you may bee
perfect and entire, sayling in nothing.

The third Consideration.

*Of the watchfulnesse and attention,
required in the care
of our soule.*

SEeing this weighty affaire of our
soules health is hemmed in, and
besette with so many and manifest
perilles and troubles, it standeth vs
vpon, most watchfully to take heed
to euery thought, worde, & deede
that passeth, lest through the num-
ber & subtiltie of enemies traines,
we be oftē entrapped: for it is hard
to touch pitch & not to be defiled,

to liue in fleshe a spirituall life, to conuerse in the worlde, vvithout worldly affections. Wherefore as a Legate that is to deliuer his embassage before a greate presence of peeres and nobles, hath not onely regarde to his matter, but also to his wordes, voice, and actions, that all be suteable to the weight of his message: So we hauinge to worke this exployte of our soule before God and all the court of Heauen, and also before the eyes of those that laye wayte to take vs in anye trippe, ought to bee very warye euen in our least thoughts & deeds, for feare that wee offende the presence of God, and giue occasion of triumph & victory to our deadly foes. And for this saieth the Scripture, *keepe thy self verie wachfullie.*

Secondly, to attaine this diligent
and

and atentive care to all our actions, let vs consider what men vse to do, that carry great treasure by places haunted by theeues, how warilye they see to their way, howe often they looke about them, how many times they prepare the selues, some times to fight, and otherwhiles to runne away: Likewise how warilye he walketh, and how carefull he is neuer to stumble nor fall, that carieth in each hand a thinne glasse of liquor very pretious through stony and rough places: And when we haue marked these mēs carefulnes in these inferiour matters, let vs remember, that much more respecte is necessary in vs whose treasure is more pretious then any worldlye iewels, and yet doe we carry it in earthen and fraile vessels, in the midst of so many theeues, as there

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are

are passions, and disordered appetites in vs, as there are Diuels in waite for vs, and as there are stumbling stones and occasions of sinne set rounde about vs. To procure this attention, the most effectuall helpes are these.

First, to thinke how carefull we shoulde be to do all things well, if this present day were the last that euer we should liue in this worlde, as peraduenture it may be, & that at the ende thereof we were to bee conuented before a most seuerer & rigorous iudge, who according to the desert of that daies actiōs shold passe the sentence of life or death vpon vs.

Secondly, to remēber that God is in his owne substance power, and true presence, in euery place, and seeth both our outward & inward actions,

actions, more then we our selues,
and therefore let vs seeke in euery
thing so to behaue our selues, that
we feare not to haue God a witnes
and behoulder of all that wee doe,
thinke, or say, and let vs aske him
grace, to doe nothing vnworthye
his sight.

Thirdly, we must consider the
carelesnesse of our life past, remem-
bring, how often wee haue fought
against God, with his owne wea-
pons, and abused the force that he
hath afforded vs in euery part of our
body and minde, and therefore as
Saint Paul warneth, *as we haue exhi-
bited our members to serue vncleannesse and
iniquitie to iniquitie: So now let vs exhibit
our members to serue iustice vnto sanctifi-
cation.*

Fourthly, to procure this attēti-
on, it is good oftentimes in the day

when wee are about our ordinarye actions, to vse some shORTE praiers or some one verse of a Psalme, or any other shORTE petition of Gods grace, aide, and assistance: for these shORTE prayers are fewell of deuotion, causes of attention, foode of the soule, preparations against temptations, and assured helpes to attaine any vertues, therefore it is good to vse them in lieu of sightes, & in the beginning of euery chiefe action, directing therein our intention, & action to Gods glory and seruice, and our good.



THE

The last Consideration.

*Of the necessity of perseverance in
continuing watchfull over
our selves.*

First, seeing the summe and complement of all vertue consisteth in the continuance & progresse in it: perseverance of all other things is most necessary in this busines: to the better attayning whereof, these considerations may preuaile.

First to consider by whose instinct and motion I began to take special care of my soule, and I shall find, that being a thing contrary to the inclination of flesh and bloud, and aboue the reach of nature, to resolute vpon so painfull and wary a

course, in hope of a reward and ioy that faith doth promise, that I say God only, and no other was the author and moouer of my hart vnto it, and therefore vnlesse I meane directly to resist God, and runne a contrary course to that which hee prescribeth, I must resolute my selfe to perseuer to the end in that which I haue happely begunne.

Secondly, the end of this enterprise, was to serue God, to bewaile my former finnes, and to worke by Gods helpe, the saluation of mine owne soule: and when I resolved vpon these meanes, I was in a state free from passion, and as well able to chosse things conuenient, as I could be at any other time, & wholly bent to do that thing, which was for my greatest good. Wherefore seeing I can neuer aime at a better end

nor

nor be in better plighte to make a
founder choise, my surest way is to
perseuer stil in my resolution to the
end, neuer altering my designment
vnlesse it be to a better, and further
my course.

Thirdly, I must consider who is
that, that would make me forsake
it: For if God mooued me vnto it,
doubtles it is the Diuell would re-
mooue me from it: for God cannot
be contrary to himselfe, neither v-
seth he to alter our mindes, but on-
ly from euill to good, or from good
to better: therefore vnles I meane to
yeeld wittingly vnto the Diuell, &
to followe mine enemies counsaile
vnto mine owne perdition, I must
perseuer vnto the end: For vvith
what precept soeuer the Diuel see-
keth to couer his motion, sure it is,
that his drifte is, to drawe me from

God and goodnesse, and to damne my soule: for howe can he intend any thing to my good, that beareth me such a cancred malice, that hee careth not to encrease his owne paine, so that he may worke me any spirituall yea or corporal harme?

Fourthly I must print that saying of Christ in my minde, *He that perseuereth vnto the end shall be saued*. For not he that beginneth, nor he that continueth for a month or a yeare, or a shorte time, but only he that perseuereth to the very end of his life shall be saued. Wherefore the same cause that mooued me to beginne, ought also to mooue me to continue, that the merit & crowne of my good resolution be not cut of by any want of perseuerance. Let not the cries of mine enemies moue me: let me with Saint Paul say, *the worlde*

world is crucified to me, and I to the world: and with Dauid, it is good for me to cleave vnto God. Finallye, let me imitate the example of Christ, that perseuered on the Crosse vnto death for my sake, thoughe often called vpon to come downe.

Fiftly, I must consider that in what state soeuer of grace, or merite of damnation I beginne the nexte life, I must and shall vndoubtedly perseuere in it, according to the wordes of Salomon *wheresoeuer the tree falleth there shall it be, whether it bee towards south or north, that is, towards heauen or hell: for both the paine of this continueth for euer, and the ioy of the other after it is once begunne (for it may bee deferred for a time by the paines of purgatory) is also euerlasting. If therefore I will perseuere in heaue, let me perseuere*

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in

in the way that leadeth vnto it, and neuer forsake the painfulnesse of it til the iourneis end. The passions of this life are not condigne or comparable to the future glory: and it is extreame folly for auoiding a short and transitory paine, to hazard the losse of euerlasting ioy, and put my selfe in peril of perpetual bondage, in far more extreame and endlesse torment. The sinners perseuer still in wickednes, & seruice of the Diuell. The worldlinges perseuer in pursuing vanities, & following the world, yea and that with most seruile toyle, and base drudgery, and not without many bodily & ghostly harmes, how much more ought a true seruant of God, perseuer in his seruice, & not seeme by forsaking him in the way, to condemne him for a worse master, then the worlde
or

or the Diuell, whome many thousandes serue to the ende, to their owne damnation. Let me remember that the first Angell for vwant of perfeuerance became a Diuell. Adam for vwant of the same was thrust out of paradise, and Iudas of an Apostle, became a pray of hell. Finally, there be many thousandes in hell fire burning, that began verry good courses, & for a time went forward in the same, and yet in the end for want of perfeuerance, were damned for euer.

*What good a soule loseth
by mortall sinne.*

The grace of the holy Ghost.
The friendship and familiaritie
with God.

All

All morall vertues infused, and
of Gods spirit.

The inheritaunce of the king-
dome of heauen.

The portion of Gods children,
and patronage of his fatherly pro-
vidence vvhich hee hath ouer the
iust.

The peace and quietnesse of a
good and cleare conscience.

Many comfortes and visitati-
ons of the holy Ghost.

The fruite and meritte of our
former life duringe the state of
sinne.

The meritte and satisfaction of
our present actions, albeit in the
meane time, they dispose to Gods
grace, and satisfie the precepts of
God and the Church.

A great portion of the commu-
nion of Saints, and of the participa-
tion

tion of the good workes and prayers of the whole Church.

And finally, of the fruite, and parte of the meritte of Christs passion.

*What misery the soule gaineth
by mortall sinne.*

Condemnatio to eternall paine.
To be quite cancelled out of the booke of life.

To become of the child of God,
the thrall of the Diuell.

To be changed from the Temple of the holie ghost, into a denne of theeues, a nest of vipers, a sinke of corruption.

How

*How a soule is prepared to iustification
by degrees.*

Faith setteth be-	{	Angry with the
fore our eyes		bad.
God as a iuste	{	Mercifull to the
Iudge.		repentant.

Of this faith by the	{	Gods iustice,
gift of Gods spi-		and
rit ariseth a feare	{	Of our owne
by cōsideratiō of		finnes.

This feare is com-	{	Gods mercye,
forted by hope		& the merits
grounded in	{	of Christ.

Of

Of this hope a-
 riseth loue &
 charitye vnto
 Christ.

{ for louing vs with
 our desert.
 { redeming vs with
 so many torments

Of this loue follows
 sorrowe for offen-
 ding Christ of whō
 wee haue beene so
 mercifully

{ Created,
 { Redeemed,
 { Sanctified,
 { Called to his
 { faith.

Of this sorowe
 ariseth a firme
 purpose to a-
 voyde all sin,
 which

{ God aboue all
 things dete-
 steth.
 { The diuell aboue
 all things de-
 fireth.
 { Aboue all thin-
 ges hurteth the
 soule.

Of

*Of deuotion to Saintes, and howe our
conuersation may be in heauen,
as Saint Paul saith it
shoulde.*

First, after a special deuotion to-
wardes our B. Lady, whome a-
boue all pure creatures, wee ought
continually to affect & reuerence:
we must procure to haue a kinde of
reuerent familiarity with our good
Angell, whome we ought to make
reckning of as a most vndiuided &
peculiar friend, who is vnto vs, as a
nurse vnto a child, a shepheard vn-
to a wandering lambe, a guide of
our waies, a gardian of our persons
a counsellor in doubts, a cōforter
in troubles, a patron in our needes,
and an assured friende in afflicti-
ons. We must therefore loue him, as
our

our friend, honour him as our superior, thanke him for his seruice, feare him for his censure, finally vse him as one, to whome wee may boldly both impart our comfortes, and vtter our desolations. When wee sleepe, hee watcheth ouer vs; when we wake, he attendeth on vs; whersoever we be, he guardeth vs; whithersoever we goe, he assisisteth vs; and whatsoever we do, he hath still an eye to succor vs. Wee must therefore often commend our selues and our busines vnto him, often aske his aduise, and with our inward eare, often harken what hee saith within vs. We must accounte him, as an ordinarye and assured friend, euermore ready at our cal to afford his present help, & to beare vs company in all necessities.

Because our nature is delighted
and

and helped with variety, wee may
euery day in the weeke, vse the pa-
tronage of diuers Saints, according
to the order of our Letanies.

On Sunday, the blef: Trinitie,
our Lady, and the nine quiers of
Angelles, especially the three Ar-
changelles there named, Michael,
Gabriel, and Raphael.

On Monday, S. Io: Baptift with
all the Patriarches, and Prophets.

On Tuesday, S. Peter vwith the
rest of the Apostles, Euangelistes,
and Disciples of Christ, and all the
holy Innocents.

On Wednesday, S. Steuen with
all the holy Martirs.

On Thursday, S. Siluester with
all the holy Bishoppes, Confessors,
and Doctors.

On Friday, S. Benedict with all
the holy Priestes, Leuites, Monks,
Ere-

Eremites, and religious men.

On Saturday, S. Mary Magdalen with all the holy Virgins and Widowes.

We must euery day in the morning, so soone as we awake, commend our body, soule, and affaires to God, and our patrons of that day.

In euery principall action, wee must commend our selues to some one of them, desiring their helpes and assistance. Wee must often in the day, thinke what guesles wee haue bidden that day into our soul, and seeke to make it a fitte receipt for so honourable a company. We must seeke to imitate that vertue, which in these Saints most shined, who are patrons of that day, as in our blessed Lady, and the Angels, obedience and charity: in the Patriarches

triarches & Prophets, temperance, hope and holinesse. In the Apostles and Euangelistes, zeale of soules, and of the honour of God. In the Martyrs, patience and constancie. In the Bishops & Doctors, watchfulnesse ouer our charge, and zeale of Gods truth and sobriety. In the religious Fathers, penance, contēpt of the world, discretion, and austerity. In the Virgins & Widdowes, the subduing of our appetites, purity of heart, and chastity.

*Another exercise of deuotion
to Saintes.*

IF I will keepe my minde continually attentue in goodnes, and go in continuall awe of offending, I may take this course. I must in every roome of the house where I dwell,

dwel, imagine in some decēt place
therof, a throne or chaire of estate,
and dedicate the same & the whole
roome to some Saint, that whenso-
euer I enter into it, I enter as it wer
into a chappel or church that is de-
uoted to such a Saint, and therefore
in minde doe that reuerence that is
due to them: and thus hauing in e-
uery roome setled seuerall Saints,
and in minde consecrated the same
vnto them, and decked with such
furniture as is fit for such an inha-
bitant, the same house will bee to
me in a maner a Paradise, & the cō-
siderations of the Saints presence,
wilbe a continual bridle to restrain
me from irreuerent demeanor, vn-
fitte for such a beholder as there
I haue placed, to be a witnesse and
ayder of mine actions: but to helpe
my memory, and to auoid confusi-
on,

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on, first it is good to appoint in e-
very roome, some certaine and de-
terminate place, where I meane to
conceave the Saints preſence.

Secondly, to chooſe ſome cer-
taine and determinate Saint, and
who I have once devoted the place
to one Saint, not to chaunge, but
ſtill to keep the ſame, for eaſier ha-
bituating my memorie.

Thirdly, in thoſe roomes wherin
I am moſt conuerſant, I may place
two, three, or more, as the roome
will miniſter convenience to frame
their places, for the better concea-
ving and remembering of them.

Fourthly, I muſt place ſuch Saints
in the roome, as are fitteſt to be pa-
terns & examples vnto me, in that
action, for which that roome prin-
cipally ſerveth: as in the dining
chamber or parlour, Saints of ſpeere
and

and regular diet, of sober and ver-
nious conuersion: in the bed cha-
ber, Saints giuen to short sleep, &
watchfulnesse. In the Chappell,
Saintes giuen to much prayer and
deuotion, and so in other roomes.

Fiftly, I may in steede of Saints,
place some mistery of Christs life
or passion, as the last supper in the
dining chamber, and such like.

Sixtly, not only in the house, but
also in the walkes, gardens, and or-
chards about the house, may I doe
the same: and so make my walkes
as it were short pilgrimages to visit
such Saintes as are patrons of the
place I goe vnto.

Seuēthly, it is not good to place
Saints in all the roomes in one day,
but first to consider well in every
roome the fittest place for that pur-
pose, & then to begin one day with
one

one or two and the next day with two more, that they may bee the easlier imprinted in my memory.

Eightly, it is good in some rooms to place austere, mournefull, & rigorous Saints, conceiuing them in attire futable to their austeritie & dolefull profession while they were aliue, that when I find my selfe too lauish in mirth, or too much inclined to pleasure, the company and presence of that austere example, may temper my disposition: and likewise in steede of these Saints, I may place some lamentable historie of the olde or new Testament, or some representation of death, hell, or iudgement. Likewise in other roomes, to place some glorious, fa're, and comfortable Saints, histories, or figures, with all futable to ioy, that may serue me in time of
my

my heauines to alay my sorrowes:
and the like in feare, hope, pre-
sumption, despaire, and such other
passions, but especiall ye in those
which I finde my selfe most incli-
ned vnto.

Ninthly, I must take heede that
I make not this exercise a toile, but
rather a spirituall recreation, and
therefore I must not bee too eager
to doe all things on a suddaine, but
get the habit and custome of it, by
little and little, for so will it prooue
an exercise of wonderfull profite,
easinesse, and contentment.



*An other exercise to take occasion of
Gods creatures, to serue and re-
member God, and to at-
taine vertue.*

First concerning persons, I may
allotte to euery man and womã
of the house where I liue, a Saint, so
that euery one of the company shal
with his presence bring me in me-
mory of his Saint, and whatsoeuer
I doe with any of them, I shall al-
waies carry a respecte to his Saint,
and be afraide to offend.

Secondly, euery one shall repre-
sent vnto me some vertue or some
vice: so that when I see them, I may
in one, remember and practise hu-
militie, in an other patience, mo-
desty, obedience and such like: or
on the other side, remēber & take
heed

heed of swearing, anger and such like faultes, and be sory that euer I offended in them.

Thirdly, I may take occasion of other creatures to remember gods mercies, as by money the selling of Christ, by meate his last supper, by water, the water of his eies & side, and washing of his Disciples feete, by drinking, his eisell and gall, by wood, his Crosse and thornes, by stone, his graue, and so in all other pointes of Christs life and passion, and in other thinges, the consideration whereof may mooue mee to goodnesse, as by fire to remember hell, by ashes death, by lighte that discouereth thinges that darkenes did hide, the final iudgment & day of generall discouery, and by the beautie of the element, and by the pleasure and comfort of other creatures

tures, heauen.

This exercise must not be ordinary vnles it be the first point, but now and then vsed to recollect the mind after long distraction.

Certaine Inculatory Prayers.

GRatious Lord, and sweet Sa-
uiour giue me a pure intenti-
on, a cleane hart, and a regarde to
thy glory in all mine actions.

Iesu possesse my minde with thy
presence, & rauish it with thy loue
that my delight may be to be im-
braced in the arms of thy protectio.

Iesu bee thou lighte vnto mine
eyes, musicke vnto mine eares,
sweetnesse to my tast, and content-
ment to my hart.

Iesu I giue thee my bodie, my
soule,

soule, my substance, my fame, my friends, my liberty and life, dispose of me, and all that is mine, as shall be most to thy glory.

Iesu I am not mine, but thine, claime me as thy right, keepe me as thy charge, loue me as thy child.

Iesu fight for me when I am assaulted, heale me when I am wounded, reuiue me when I am spiritually killed, receaue me when I flie, & let me neuer be quite confounded.

Iesu giue mee patience in trouble, humility in comfort, constancy in temptations, and victory against my ghostly enemies.

Iesu giue me modesty in countenance, gravity in my behaviour, deliberation in my speeches, purity in my thoughts, righteousness in my actions.

Iesu be my sunne in the day, my food at the table, my repose in the night, my cloathing in nakednesse, my succour in all needes.

Iesu let thy bloud runne in my mind as a water of life, to cleanse the filth of my finnes, & to bring forth the fruite of life euerlasting.

Iesu stay mine inclinations from bearing downe my soule: bridle mine appetites with thy grace, and quench in me the fire of all vnlawfull desires.

Iesu keepe mine eies from vaine sights, mine eares from hearing euill speeches, my tongue from talking vnlawfull thinges, my senses from euery kind of disorder.

Iesu make my wil pliable to thy pleasure, and resigned wholly to thy prouidence, & grant me perfect contentmēt in that which thou alottest

O Lord make me strong against occasions of sinne, and stedfast in not yeelding to euill, yea rather to die then to offend thee.

Iesu make me ready to pleasure all, loath to offend any, gentle in speaking, curteous in conuersation, louing to my friends, and charitable to mine enemies.

Iesu forsake me not lest I perish, leaue me not to mine owne weakenes, least I fall without recovery.

Iesu graunt me an earnest desire to amend my faultes, to renew my good purposes, to performe my good intentions, and to beginne a fresh in thy seruice.

Iesu direct mine intention, correct my errours, erect my infirmities, protect my good endeouours.

Iesu alay my passions, and make mee able to master them, that they

neuer drawe me beyond the rule of reason and piety.

Iesu make me humble to my superiors, friendly to my equals, charitable to my inferiors, and careful to yeeld due respect to all sorts.

Iesu graunt me sorrowe for my finnes, thankfulnesse for my benefits, feare of thy iudgments, loue of thy mercies, and mindfulnesse of thy presence. Amen.

*A prayer before we settle our sel ues
to our deuotions.*

O Most gracious Iesu, giue me leaue to present my selfe before thy diuine maiesty, & to poure out my vnworthy praiers vnto thee in sight of all thy glorious court of
hea-

heauen. Beholde O Lorde, not in my merites, but in the multitude of thy mercies I nowe come to make manifest my necessities, & to vtter my griefes vnto thee. I come as a poore & needy wretch vnto a God of infinite glory: I come as a worme of the earth vnto my soueraign maker & creator. I come as a guilty & heinous offendour, vnto a most iust and seuerer iudge. I am not worthy to lift vp mine eyes to heauen much les to open my mouth in thy glorious presence, or presume to talke with a Lo: & king of such maiesty, being my selfe but slime and ashes. But O father of mercies, and God of all comfort, thou promistest that who asketh shal receiue, who knocketh shal be let in, who seeketh shal find. Thou inuitest the greatest sinners, & refushest not to yeeld thy as-

sistance to any that wil vse it. Graunt
me therefore grace now to pray vn-
to thee, as my duety and thy desert
requireth, Graunt me a pure inten-
tion, a feruent deuotion, an atten-
tiue minde, that I bee not carried
away with impertinent thoughtes,
nor any other distraction, but with
humble heart, firme hope, and per-
fect charity, I may effectually pray
vnto thee, and aske of thee, that
which thou seest most for thy glory
and my good to graunt sweet Ie-
sus. Amen.

Another.

O Gracious Iesu, helpe mee to
pray worthely, that thou mai-
est mercifully graunt my petitions,
keepe my thoughtes from wande-
ring,

ring, restraine my imaginations, & preferue my senses from being distracted. Defend O Lord, my weak heart from ghostly assaultes, and so fix my mind vpon thee, that I be not carried away from consideration of thy presence, graunt mee distinctly to pronounce my wordes, attentiuely to applie my thoughts, and to be wholly rauished and possessed with zeale and true deuotion. O Lord graunt me to aske forgiveness with deepe contrition, and full purpose of amendment. Grant me to craue thy benefits with hearty thankfulnessse and gratitude for those which I haue receaued. Grant me to pray for my selfe, with perfect resignation vnto thy will, and for others, with true charity & sincere affection: afford O Lord, such comfort to my soule, as thou seest fitte

fitt for me, and by the assistance of thy spirit, inspire thy good motions into me, that I may feele them forcibly, accept them thankfully, and fulfill them effectually. Finally, I humbly beseech thee of thy mercy and goodnes, that I may deuoutly spend this time of prayer, endeavouring with thy Angels and Saints to praise thee, with true repentant sinners to appease thee, and with all thy creatures duetifullye to serue thee sweet Iesus. Amen.

*A short meditation of mans
misery.*

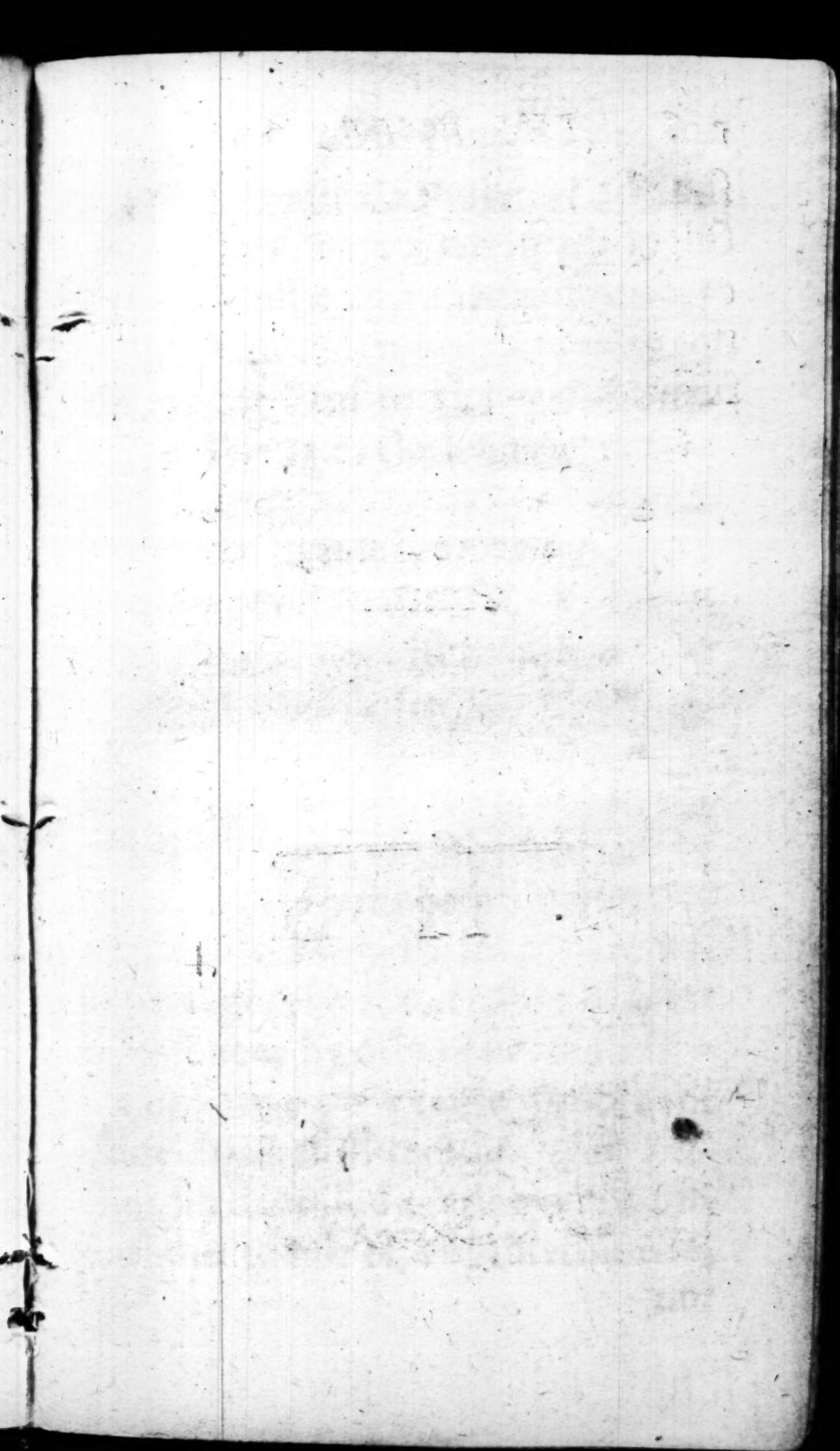
What was I O Lord? What
am I? What shall I be? I
was nothing, I am nowe nothing
worth,

worth, & am in hazard to be worse then nothing. I was conceaued in originall sinne, I am nowe full of actuall sinne, I may hereafter feelee the eternall sinart of sinne. I was in my mother a loathsome substance, I am in the worlde a sacke of corruption, I shall bee in my graue a pray of vermine. When I was nothing, I was without hope to be saued, or feare to be damned: I am now in a doubtful hope of the one, and in manifest daunger of the other: I shall be either happy by the successe of my hope, or most miserable by the effect of my daunger. I was so, that I coulde not then be damned; I am now so, that I can scarce be saued: what I haue bin, I know; to wit, a wretched sinner: what I am, I cannot say; being vncertaine of Gods grace. What I shall

shall be I am ignorāt, being doubt-
full of my perseuerance. O Lorde,
erect my former weaknesse, correct
my present sinfulnessse, direct my
future frailty : Direct it (O Lord)
from passed euill, in present
good, to future reward,
sweete Iesus,
Amen.

I H S.






AN
EPISTLE OF A RELI-
GIOVS PRIEST, VNTO
HIS FATHER.

Exhorting him to the perfect for-
saking of the worlde.

TO THE WORSHIPFUL, HIS
very good Father, R. S. his
duetifull Sonne R. S. wisheth
all happinesse.

 N children of former a-
ges, it hath bin thought
so behouefull a point of
dutey to their parents,
in presence, by seruiceable offices;
in absence, by other effectuall sig-
nifications, to yelde prooffe of
their thankfull mindes, that nei-
ther anye childe coulde omitte it,
without touch of vngratefulnesse,
nor

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nor the parents forbear it without iust displeasure. But now wee are fallen into such calamity of times, and the violence of heresie hath so crossed the course, both of vertue and nature, that their engrafted Lawes, neuer infringed by the most sauage and brute creatures, cannot of Gods people without perill be obserued. I am not of so vn-naturall a kinde, of so vilde education, or so vnchristian a spirit, as not to remember the roote out of which I branched, or to forget my secondary, maker, & author of my being: It is not the carelesnesse of a colde affection, nor the want of a due and reuerent respect, that hath made me such a stranger to my native home, and so slacke in defraying the debt of a thankfull minde, but only the iniquitie of our daies, that

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that maketh my presence perillous
and the discharge of my duety, an
occasion of danger. I was loath to
enforce an vnwelcome curtesy vp-
on any, or by seeming officious, to
become offensive, deeming it bet-
ter to let time digest the feare, that
my returne into the Realme had
bred in my kindred, then abruptly
to intrude my self, to purchase their
anger, whose good will I so highly
esteemed. I neuer doubted, but
that the beleefe, vvhich to all my
friends by descent and pedigree is
in manner hereditary, framed in the
a right perswasion of my present
calling, not suffering them to mea-
sure their censures of me, by the vg-
ly tearmes and odious Epithetes,
wherewith heresie hath sought to
discredit my functiō, but rather by
the reuerēce of so worthy a Sacra-
ment,

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ment, and the sacred doome of all former ages. Yet because I might very easilie perceave by apparant coniectures, that many were more willing to heare of me, then from me; and readier to praise, then to vse my endeouours: I haue hitherto bridled my desire to see them, with the care and ielousie of their safety, and banishing my self from the seat of my cradle, in my owne countrey I haue liued like a forreiner, finding among strangers, that, which in my nearest bloude I presumed not to seeke. But now, considering that delay may haue qualified feare, and knowing my person onely to import danger to others, and my perswasion to none but to my selfe, I thought it high time to vtter my sincere and duetifull minde, and to open a vent to my zealous affection,

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on, which I haue so long smothered and suppressed in silence. For not onely the originall lawe of nature written in all childrens harts, and deriued from the bowelles and breasts of their mothers, is a continual soliciter vrging me in your behalfe, but the soueraigne decree enacted dy the Father of heauen, ratified by his sonne, and daily repeated by instinct of the holye Ghost, bindeth euery childe in the due of Christianitye, to tender the estate and welfare of parents, and is a motiue, that alloweth no excuse, but of necessitie presseth to performance of duety. Nature by grace is not abolished, but persited, not murdered, but manured, neither are her impressions quite rased, or annulled, but suted to the colours of faith and vertue. And if her affec-
tions

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tions be so forcible, that euē in hell where rancour and dispight chiefly raigneth, and al feeling of goodnes is ouerwhelmed in malice, they moued the rich glutton by experience of his owne misery to cary the lesse enuy to his kinred: how much more in the church of God, where grace quickneth, charitie enflameth, and natures good inclinations are abet-tered by supernaturall gifts, ought the duety of pietie to preuaile? And who, but more merciles then damned creatures, could see their dearest friends plunged in the like perill, and not bee wounded vvith deepe remorse of their lamentable and imminent hazardes? If in beholding a mortall enemy wroung and tormented with deadly pangs, the toughest heart softeneth with some sorow: If the most frozen and
20011 fierce

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fierce minde cannot but thawe & melt with pittie, euen when it seeth the worst miscreāt suffer his deserued torments: how much lesse can the heart of a child consider those that bred him into the worlde, to be in the fall to far more bitter extremities, & not bleed with griefe of their vncomfortable case? Surely for my owne part, although I challenge not the prerogatiue of the best disposition, yet am I not of so harsh and currish an humor, but that it is a continuall corrasie, and crosse vnto me, that wheras my endeouours haue reclaymed many frō the brinke of perdition, I haue bin least able to employ them, where they were most due, and barred frō affoording to my dearest friendes, that which hath him eagerly sought & beneficially obtayned of meere stran-

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strangers. Who hath more interest
in the grape then hee that planted
the vine? who more right to the
crop then he that sowed the corne?
or how can the childe owe so great
seruice to any, as to him whōe he is
indebted vnto for his very life and
being? With young Tobias I haue
trauailed farre, and brought home
a freight of spirituall substance to
enrich you, & medicinable receits
against your ghostlye maladies. I
haue with Esau after long toyle in
pursuing a painefull chase, returned
with such pray as you were wont to
loue, desiring thereby to procure
your blessing. I haue in this gene-
rall famine of all true and christian
foode, with Ioseph prepared abun-
dance of the bread of Angelles, for
the repast of your soule. And now
my desire is, that my drugges may
cure

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cure you, my pray delight you, and
my prouision feed you, by whom I
haue beene cured, delighted, and
fed my selfe, that your courtesies
may in part be counteruailed, and
my duty in some sorte performed.
Despise not (good sir) the youth of
your son, neither deeme that God
measureth his indouments by num
ber of years. Hoary senses are of
ten cowched vnder greene lockes
and some are riper in the Spring,
thē others in the Autumne of their
age. God chose not I say himselfe,
nor his eldest soone, but young Da
uid to conquer Goliath, and to rule
his people. Not the most aged per
son, but Daniel the most innocent
infant deliuered Susanna from the
iniquitie of the Iudges: and Christ
at twelue yeares of age, was founde
in the temple, questioning with the
H grauest

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graueſt Doctors. A true Elias can conceiue, that a litle cloude may caſt a large & abundant ſhower & the ſcripture teacheth vs that God reuealeth to litle ones, that which he concealeth from the wiſeſt Sages. His truth is not abaſed by the minority of the ſpeaker, who out of the mouthes of infants and ſucklings can perfit his praifes. Timothy was yong, and yet a principall paſtour. S. Iohn not olde, and yet an Apoſtle, yea and the Angels by appearing in youthful ſemblaunces giue vs a pregnant prooſe, that many glorious gifts may be ſhrowded vnder tender ſhapes. All which I alleadge, not to claime any priuiledge ſurmouning the rate of vſual abilities, but to auoide all touch of preſumption in aduiſing my elders, ſeeing that it hath the warrant
of

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of Scripture, the testimony of examples, & sufficient grounds both in grace and nature. There is diuersitie in the degrees of our carnal consanguinitie, & the preeminence appertayneth to you, as superiour over your chilles body. Yet if you consider our alliance in the chiefe portion, I meane our soule, which discerneth man frō inferiour creatures, wee are of equall proximitie to our heauenly Father, both descended of the same parent, and no other distance in our degrees, but that you are the elder brother. In this sence doth the Scripture say, Call not any Father vpon earth, for one is your father which is in heauen. Seing therefore that your superiority is founded vpon flesh & bloud, which are in manner but the barke and rhine of a man, and our

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equality vpon the soule, vvhich is mans mayne substance, thinke it I pray you, no dishonour to your age, or disparagement to your person, if with all humility I offer my aduise vnto you. One man cannot be perfect in all faculties, neither is it a disgrace to the goldsmith, if he be ignorant of the Millers trade. Many are deepe Lawyers, and yet shallowe Diuines, many very deliver in feates of the body, and curious in externall complements, yet little experimented in matters of their soule, and farre to seeke in religious actions. I haue studied and practised these many yeares spiri-
tuall phisicke, acquainting my selfe with the beating and temper of euery pulse, & trauailing in the scrutiny of the maladies & medicins incident vnto soules. If therefore I pro-
fer

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fer you the fruits of my long studies
and make you a present of my pro-
fession, I hope you will conſider it
rather as a dutifull part, then anie
point of presumption. He may be a
father to the ſoule, that is a ſonne to
the body, and requite the benefit of
his temporal life, by reuiuing his pa-
rent from a ſpirituall death. And to
this effect ſaid Chriſt theſe wordes:
My mother, and brethren are they,
that do the will of my father which
is in heauen: Vpon which place S.
Climacus ſhewing to what kinred
a Chriſtian ought chiefly to relye,
draweth this diſcourſe. Let him be
thy father, that both can, and will,
lay his labour to diſburden thee of
thy packe of finnes. Let holy com-
punction be thy mother, to depure
thee from thy ordure and filth. Let
him be thy brother, that wil be both

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thy partner & compeditor to passe
and perfit thy race towards hea-
uen. Take the memory of death for
thy perpetuall pheere, and vnsepa-
rable spouse. Let thy children bee
bitter sighes of a sorrowfull heart;
and possesse thy body as thy bond-
man. Fasten thy friendshippe with
the Angelicall powers, with which
if thou closest in familiar affiaunce,
they will be patrons vnto thee, in
thy finall passage. This (saith he)
is the generation & kinred of those
that seeke God. Such a father as
this Sainte speaketh of, may you
haue of your owne sonne, to enter
you farther in the fore-recited affi-
nity. Of which happely it was a sig-
nificat presage, aboding the future
euent, that euen from my infancie
you were wont in merriment to cal-
me fatlier R. which is the customary
stile

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file now allotted to my present estate. Now therefore to ioine issue, & to come to the principall drift of my discourse, most humbly & earnestly I am to beseech you, that both in respecte of the honour of GOD, your duety to his Church, the comfort of your children, and the redresse of your own soule, you wold seriously consider the tearms you stand in, and weigh your selfe in a christian ballance, taking for your counterpoyse the indgments of God. Take heede in time, that the worde *Thecel* written of olde, against *Baltazar*, and interpreted by *Daniel, Dan. 5.* be not veriefied in you whose exposition was, *You haue bin prysed in the scale, and founde of too light weight.* Remember that you are in the wayning, and the date of your pilgrimage is well neare expired, &

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now it behooueth you to looke to-
wardes your countrey. Your force
languisheth, your senses impaire, &
your body droupeth, and on euery
side the ruinous Cottage of your
faint & feeble flesh threatneth fall.
And hauing so many herbingers of
death, to premonish you of your
end, how can you but prepare for
so dreadfull a stranger? The young
may die quickly, but the olde can-
not liue long. The young mens life
by casualty may be abridged, but
the olde mens by no phisicke can
be long adiourned: and therefore if
greene yeares sometimes must think
of the graue, the thoughts of fette
age should continually dwel in the
same. The prerogative of infancy,
is innocency; of childhoode, reue-
rence; of manhoode, maturity; and
of age, wisedome. And seeing that
the

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the chiefe properties of wisdomē
are, to be mindful of things passed,
carefull of things present, and pro-
vident of thinges to come, vse now
the priuiledge of natures talent to
the benefitte of your soule, & pro-
cure hereafter to be wise in well do-
ing, and watchfull in foresight of
future harmes. To serue the world
you are now vnable, and though
you were able, you haue litle cause
to be willing, seeing that it neuer
gaue you but an vnhappy welcome
a hurtfull entertainment, and now
doth abandon you with an vnfor-
tunate farwell. You haue long so-
wed in a field of flint, which could
bring you nothing forth, but a crop
of cares, and affliction of spirit, re-
warding your labors with remorse,
and affording for your gaine, eter-
nall damages. It is now more then

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a seasonable time to alter the course of so vnthriuing a husbandry, and to enter into the fielde of GODS Church, in which sowing the seeds of repentant sorrow, and watering the with the teares of humble contrition, you may reape a more beneficiall haruest, and gather the fruits of euerlasting comfort. Remember I pray you, that your Spring is spent, & your summer ouerpast: you are nowe arrued to the fall of leafe, yea and winter colours haue already stayned your hoary head. Be not carelesse (saith S. *Austen*) though our louing Lord beare longe with offenders, for the longer he staith not finding amendment, the sooner will he scourge, when he comes to iudgment; and his patience in so long expecting, is onely to lend vs respite to repent, not any way to enlarge

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enlarge vs leasure to sinne. He that
is tossed with variety of stormes,
& cannot come to his desired port,
maketh not much way, but is much
turmoiled; so hee that hath passed
many yeares, and purchased little
profitte, hath had a long being, but
a short life, for life is more to bee
measured by merits, then by num-
ber of daies, seeing that most men
by many daies, do but procure ma-
ny deaths, and others in a shorte
space attaine the life of infinit ages.
What is the body without the soul
but a corrupt carcase? and vvhhat
the soule without God, but a sepul-
chre of sinne? If God be the way,
the life, and the truerh, he that go-
eth without him, strayeth; hee that
liueth without him, dieth; and hee
that is not taught by him, erreth.
Well (saith Saint *Anstien*) that God
is

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is our true and chiefeſt life, from
whome the reuolting is falling, to
whome the returning is riſing, in
whome the ſtaying is ſure ſtanding.
God is he, from whom to depart, is
to die; to whom to repaire, is to re-
uiue; in whome to dwell, is to liue.
Be not you therefore of thoſe, that
beginne not to liue, vntill they bee
ready to die, & then after a foes de-
ſert, come to craue of God a friends
entertainment. Some thinke to
ſnatch heauen in a moment, which
the beſt ſcarce attained in the mou-
renance of many yeares, and when
they haue glutted themſelues with
worldly delights, they would iump
from *Dives* his diet, to *Lazarus* crown
& from the ſeruice of Satan, to the
ſolacy of a Saint. But be you well
aſſured, that god is not ſo penurius
of friends, as to hold himſelfe and
his

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his kingdome salable for the refuse
and reuersion of their liues, who
haue sacrificed the principal there-
of to his enemies, and their owne
brutish appetites, then onely cea-
sing to offend, when abilitie of of-
fending is taken from them. True
it is, that a theefe may be faued vp-
on the crosse, and mercy found at
the last gaspe. But well saith Sainc
Augustine, that though it bee possi-
ble, yet is it scarce credible, that
his death should find fauour, whose
whole life hath earned wrath, and
that his repentance should bee ac-
cepted, that more for feare of hell,
and loue of himselfe, then for loue
of God, or loathsomnes of sin, cri-
eth for mercy. Wherefore good fir,
make no longer delaies, but beeing
so neare the breaking vp of your
mortall house, take time before ex-
tremity

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tremitye to satisfie Gods Iustice. Though you suffered the bud to be blasted, & the flower to fade, thogh you permitted the fruit to be perished, and the leaues to drie vp, yea though you let the boughes wither and the body of your tree growe to decay: yet alas, keepe life in the roote, for feare least the whole become fewell for hell fire. For surely wheresoeuer the tree falles, there shall it be, whether it be to south or north, heauen or hel, & such sap as it bringeth, such fruit shall it euer beare. Death hath already filed frō you, the better part of your natural forces, & hath left you now to the lees and remissailles of your wearish and dying daies: the remainder wherof, as it cānot belong, so doth it warne you speedelye to ransom your former losses. For what is age
but

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but the calendes of death, and what importeth your present weaknesse but an earnest of your approaching dissolution? You are nowe impathed in your finall voiage, & not far off from the stint & period of your course: and therefore be not dispurueied of such appurtenances as are behoueful in so perplexed and perillous a iorney. Death in it selfe is very fearfull, but much more terrible in regarde of the iudgement that it summoneth vs vnto. If you were layed on your departing bed, burdened with the heavy load of your former trespasses, and goared with the sting & pricke of a festred conscience: If you felt the crampe of death wresting your hart strings, & ready to make the ruful diuorce betweene body and soule: If you lay panting for breath, and swimming

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ming a colde and fatall sweate,
weries with struggling against your
deadly panges. O how much would
you giue for an houre of repentance?
at what rate woulde you value a
daies contrition? Then worldes
would be worthlesse in respect of a
little respite. A shorte truce would
seeme more pretious, then the trea-
sures of Empires, nothing woulde
be so much esteemed, as a trice of
time, which now by moneths and
yeares is lauishly mispent. O how
deeply would it wound your hart,
when looking backe into your life,
you considered many faults com-
mitted and not confessed, manye
good workes omitted, and not re-
couered your seruice to God, pro-
mised and not performed. Howe
inconsolable were your case, your
friends being fled, your senses fright-
ted,

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ted, your thoughts amazed, your memory decayed, your whole mind agast, and no part able to performe that it should, but onely your guilty conscience pestered with sinne, that wold continually vpbraide you with most bitter accusations, what woulde you thinke, when stripped out of your mortall weed, and turned both out of the seruice & house- roome of this world, you were forced to enter into vncoth & strange pathes, & with vnknowne and vgly company to be conuēted before a most seuerer iudge, carying in your owne conscience your inditement written, and a perfitte register of al your misdeedes: when you should see him prepared to passe the sentence vpon you, against whom you had transgressed, and the same to be your vmpier, whom by so many offen-

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offēces you had made your enemy:
When not onely the Diuels, but
euen the Angels should pleade a-
gainst you, and your selfe maugre
your will, be your sharpest appea-
cher. What would you do in these
dreadful exegents? When you saw
that gastly dungeon & huge gulfe
of hel, breaking out with most fear-
full flames: When you saw the we-
ping & guashing of teeth, the rage
of those hellish monsters, the hor-
rour of the place, the rigour of the
paine, the terrour of the company,
and the eternity of al these punish-
ments, would you then think them
wise, that would delay in so weigh-
ty matters, and idly play away the
time allotted to preuent these intol-
lerable calamities? would you then
account it secure, to nurse in your
boasome so many serpents as fines,
or

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or to foster in your soul so manye
malitious acusers as mortall faults?
Would you not the thinke one life
to litle to do penance for so manye
iniquities, euery one wherof were
enough to cast you into those euer-
lasting and vnspeakable torments?
Why then do you not at the least
devote that small remnant and sur-
plusage of these your latter daies,
procuring to make an attonement
with God, and to free your consci-
ence from such corruption, as by
your schisme and fall hath crept in-
to it. Those very eyes that read this
discourse, and that very vnderstan-
ding that conserueth it, shalbe sigh-
ted and certaine witnessles of the re-
hearsed thinges. In your owne bo-
dy shall you experience those ded-
ly agonies, and in your soule shall
you feelinglye finde those terrible
feares,

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feares, yea and your present estate is in danger of the deepest harmes, if you doe not the sooner recouer your selfe into the folde and family of Gods Church. What haue you gotten by being so long customer to the world, but false ware futable to the shoppe of such a marchant, whose traficke is toile, whose welth trashe, and whose gaine miserie: what interest haue you reaped, that may equall your decrementes in grace and vertue, or what coulde you find in a vale of teares parageable to the fauour of God, with the losse whereof you were contented to buy it: You cannot be nowe inueigled with the passions of youth which making a partiall estimate of thinges, set no distance betweene counterfeit and currant. For they are now worne out of force by tract

of

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of time, or fallen in reproofe by tri-
all of their follie. It cannot be feare
that leadeth you amisse, seeing it
were too vnfitting a thing, that the
crauant cowardice of flesh & bloud
shoulde daunt the prowesse of an
telligent person, who by his wise-
dome cannot but discerne, howe
much more cause there is to feare
God then man, & to stand in more
awe of perpetuall, then tempo-
rall penalties. If it be an vngroun-
ded presumption of the mercy of
God, and the hope of his assistance
at the last plunge, (the ordinarye
lure of the Diuell to reclaime sin-
ners from the pursuite of vertue) it
is so palpable a collusion to misleade
a sound and senced man, howsoe-
uer it preuaile with sicke and affe-
cted iudgments. Who woulde re-
ly eternall affaires vpon the gliding
flip-

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slippernes, & running stream of our
vncertaine life: or who but one of
distempered wits, wold offer fraude
to the discipherer of all thoughtes,
with whome dissemble wee may to
our cost, but to deceiue him it is im-
possible. Shall we esteeme it cun-
ning to robbe the time from him
and bestow it on his enemies, who
keepeth tale of the least minutes of
our life, and wil examine in the end
how each moment hath beene em-
ployed. It is a preposterous pollicy
in any wise conceit, to fight against
God till our weapons be blunted,
our forces consumed, our limmes
impotent, and our best spent, and
then when we fall for faintnes, and
haue fought our selues almost dead
to presume of his mercy, the wounds
both of his sacred body, so often
rubbed and renewed by our sinnes,
and

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and euery parcell of our owne so
fundry and diuerse waies abused,
being so many whetstones and in-
centiuies to edge and exasperate his
reuenge against vs. It were a strang
pece of art, and a very exorbitant
course, while the shippe is sound,
the Pilote well, the Sailers strong,
the gale fauourable, and the Sea
calme, to lie idle at rode, burning
so seasonable wether: & when the
ship leaked, the Pilot were sick, the
Mariners faint, the stormes boiste-
rous, & the Sea a turmoile of out-
ragyous surges, then to lanch forth
to hoise vp failes, and to set out for
a voyage into farre countries. Yet
such is the skill of these euening re-
penters, who though in the sound-
nesse of health, and in the perfitt vse
of reason, they can not resolue to
cut the gables, and weigh the anc-
kers

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kers, that withhold the from God
neuerthelesse they feed the selues
with a strong perswasion that when
their senses are astonied, their wits
distracted, their vnderstanding dus-
ked, and both the body and minde
racked & tormeted with the throbs
and gripes of a mortall sicknes, the
forsooth will they thinke of the
weightiest matters, and become so-
daine Saints, when they are scarce
able to behaue them selues like re-
sonable creatures. If neither the ca-
non, ciuill, nor comon law allow-
eth, that a man perished in iudge-
ment, should make any testament
or bequeste of his temporall sub-
stance, being then presumed to be
lesse then a man: how can he that
is amated with the inward garboils
of an vnsetled conscience, distrai-
ned with the wringing fits of his
dying

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dying flesh, maimed in all his habilities, & circled in with so strange encombrances, be thought of due discretion to dispose of his chiefest iewell, which is his soule, and to dispatch the whole menage of all eternity, & of the treasures of heaven, in so stormy and short a spurr. No no, they that will loyter in seed time, and beginne onely to sowe, when others reape: They that will riot out their health, and cast their accountes when they can scarcely speake; they that will slumber out the day, and enter their iorney while the light doth faile them; Let them blame their owne folly, if they die in debt, and eternall beggars, and fall headlong into the lapse of endlesse perdition. Let such harken to Saint Cyprians lesson. Let (saith he) the grieuousnes of our sore, be the

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measure of our sorrow. Let a deep
wounde haue deepe and dilligent
cure. Let no mans contrition bee
lesse then his crime. Thinkest thou
that our Lord can be soone ap-
peased, whō with perfidious words
thou hast denied, whom lesse then
thy patrimony thou hast esteemed
whose temple with sacriligious cor-
ruption thou hast defiled. Thin-
kest thou easely to recouer his fa-
uour, whome thou hast auouched
not to be thy Master: we must ra-
ther most instātly intreat, we must
pas the day in mourning, the night
in watching, & weeping, our whole
time in painfull lamenting. Wee
must fal prostrate vppon the ground
humbling our selues in sack-cloth
and ashes. And hauing lost the gar-
ment of Christ, we should be vn-
willing to be clothed with any o-
ther

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ther, hauing farsed our stomackes
with the viand of the Diuell, wee
should now desire to fast from all
earthly foode. We should ply good
workes to purge our offences, wee
should be liberal in almes, to auoid
the death of our soules, that Christ
may receaue, that the persecutour
would haue spoiled, neither ought
that patrimony to be kept or fan-
sied, with which a man hath beene
ensnared & vanquished. Not eue-
ry short sigh will be a sufficient sa-
tisfaction, nor euery knocke a war-
rāt to get in. Many cry Lord, Lord,
and are not accepted. The foolish
Virgins knocked, & were not ad-
mitted. Judas had some sorrow, &
yet died desperat. Forflowe not,
saith the holy Ghost, to be conuer-
ted vnto God, and linger not off
from day to day: for sodainly will

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his wrath come, and in the time of reuenge he will destroy thee. Let no man sojourne long in his sinfull securitie, nor post ouer his repentance till feare enforce him vnto it. Let vs frame our premises as wee would find our conclusion, and endeavor to liue, as we are desirous to die. Shall we offer the maine crop to the Diuell, & set God to glean the reproofe of his haruell? Shall wee gorge the Diuell with our fairest fruites, & turne God to feede on the filthy scraps of his leauings? How great a follie were it when a man pineth away in a perillous languor, to provide gorgeous appa-
rell, to bespeake sumptuous furniture, and take order for the rearing of stately buildings, & neuer thinking of his owne recovery, to let the disease take roote within him? were

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it not the like vanitie, for a Prince
to dote so farre vpon his subiecte,
as neglecting his owne regaltie, to
busy himselfe wholly in aduancing
his seruant? Thus saith saint *Chryso-*
stome do they, that when their soule
hath surfeited with al kinde of sin,
and is drenched in the depth of in-
finite diseases, without any regard
thereof, labour their wits in setting
forth her garment, and in pampe-
ring the body with all possible de-
lights. And whereas the soul should
haue the soueraignty, and the body
followe the sway of her direction,
seruile senses, and lawlesse appe-
tites doe rule her as superiors, and
shee is made a vassall in her owne
dominions. What is there saith
S. Augustine in thy meanest neces-
saries, that thou wouldest not haue
good? Thou wouldest haue a good

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house, good furniture, good appa-
rell, good fare, good cattell, and
not so much but thy hose, and thy
shoes, thou wilt seek to haue good.
Onely thy life and poore soule, thy
principall charge, and of all other
things the most worthy to be best,
thou art content should be naught
and lie cancring and rusting in all
kinde of euilles. O vnspeakable
blindnes! Can we prefer our shoes
before our soule, refusing to weare
an euill shoe, & not careing to ca-
ry an vgly & deformed soule? Alas
let vs not set so litle by that, which
God prised so much. Let vs not
rate our selues at so base a penni-
worth, being in truth of so peereles
dignity. If the soule bee such, that
not all the gold and treasure of the
world, nor any thing of lesse worth
then the bloud and life of almighty
God

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God, was able to buy it. If not all the deinties that wit can deuise or heauen and earth afford, but only Gods own pretious body was by him deemed a repast fit to feed it. If not all the creatures of this, nor millions of newe worldes, if so many more were created, but only the illimitable goodnes and maie-
stie of God can satisfie the desire, and fill the compasse and capacitie of it, who but of lame iudgment, or peruerse will yea who but of an incredulous minde, and pittiles spirit could set more by his shoes, then he did by his soule, or be contented to suffer so noble a paragon, so many moneths and yeares to lie channelled in ordure, & mired in all sinne? Can wee not see our seruant sicke, but we alowe him a Phisician, our horse diseased, but wee sende for a
leach,

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leach, nor our garment torne, but
wee will haue one to mend it? and
can we so much maligne our soule,
as to let it die for want of cure, and
seeing it mangled with so many vi-
ces, neuer seeke any to restore it to
the wonted integrity? Is our seruāt
nearer, our beast more pretious, &
our coate dearer then our ovvne
soule? If any shold call vs Epicures,
Atheists, rebels vnto God, or mur-
deres of soules, wee woulde take it
for an intollerable reproach, and
think it a most disgracefull and op-
probrious calumniation. But to liue
like Epicures, to sin like Atheists,
to struggle against Gods callinges,
and like violent rebels to scorne his
commandements: yea, & with dai-
ly and damnable woundes, barba-
rously to stab our infortunat soules
this we account no contumely, wee
reckon

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reckon for no discredit, yea rather
wee register it in the vaunte of our
chiefe prayfes: O yee sons of men,
how long will you carry this heauy
heart, aliking vanity, and seeking
lies? how long will children loue
the follies of infancy, and sinners
runne carelesse and wilfull to their
ruine? Will you keepe your chick-
en from the Kite, your lambe from
the wolfe, your fawn fro the hound.
Dare you not suffer a spider in your
bosome, or a toade to come neare
you? & can you nestle in your soule
so many vipers as vices, and permit
it to be so long chewed & wearied
with the poisoned iawes & tuskes
of the Druell? And is our soule so
vaine a substance as to be had in so
little esteeme? Had Christ made
shipwracke of his wisdom, or was
he in a rage of passion when he be-

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came a wandering pilgrime, exiling himselfe, from the comfortes of his godhead, and passing three and thirty yeares in paine and penury for the behoofe of our soules: was he surprized with a raving fit, when in the tragedy of his passion so bloudely inflicted, and so patiently accepted, hee made his body as a cloud, to resolve into showers of innocent blood, and suffered the dearest veines of his hart to be lanced, to giue full issue to the price of our soules redemption? Or if Christ did not erre, nor deeme amisse, when it pleased him to redeeme vs with so excessive a ran-some, then what should wee iudge of our monstrous abuse, that sell our soules to the Diuell, for every vaine delight, & rather aduenture the hazard thereof than of a seelie pit-

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pittance of worldly pelfe? O that a creature of so incomparable a price should be in the demaine of so vn-naturall keepers, and that which is in it selfe so gracious and amiable, that the Angels and Saints delight to behold it, (as S. Chrystom saith) shoulde by sinne be fashioned into so lothsom & disguised shapes as to become a horreur to heauen, and a futeley phecere for the fowlest fiends. Alas if the cure of our owne harmes moue vs no more, but that wee can still be so barbarous to the better portion of our selues, let vs at the least feare to iniury another party, very careful and zealous ouer it: who will neuer endure so deepe an impeachment of his interest to pas vnreuedged. We must remember, that our soule is not onely a part of vs, but also the temple, the

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paradise, and spouse of almightie
God, by him in baptisme garnisht,
stored, and endowed with moſte
gratious ornamentes. And howe
thinke you he can brooke, to ſee his
temple prophaned, and turned in-
to a denne of Diuels, his Paradise
diſplanted, and altered into a wil-
dernesſe of ſerpents, his ſpouſe de-
flowred, and become an adultreſſe
to his vtter enemies? Durſt wee of-
fer ſuch vſage to our Princes, yea or
to our Farmers daughter? would
not feare of the lawe, and popular
ſhame, diſturne vs from it? And
ſhall not the reuerend Maieſtie of
almighty God, and the vnrebated
juſtice of his angry ſword, terrifie
vs from offering the like to his own
Spouſe? Doe we think God either
ſo impotent that he cannot, ſo baſe
and ſottiſh that hee will not, or ſo
weake

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weake witted, that he knoweth not
howe to wreake himselfe vpon so
contemptuous & daring offenders?
Will he so neglect and lose his ho-
nour, which of all things hee clay-
meth as his chiefe peculiar? Will
he that for the soules sake keepeth
a reckoning of our verie haire,
which are but the excrements of
her earthly weede, see himselfe so
much wronged in the principal, &
passe it without remonstrance of his
iust indignation? O deare sir, reme-
ber that the Scripture tearmeth it a
thing full of horreur to fall into the
hands of God, who is able to crush
the proud spirits of the obstinate,
and to make his enemies the foote-
stoolle of his feete. Wraastle no lon-
ger against the cries of your owne
conscience, and the forcible inspi-
rations that God doeth send you.

Em-

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Embrace his mercy before the time
of rigour, & returne to his Church
least he debarre you his kingdome.
He cannot haue God for his father
that refuseth to profes the Catho-
licke Church for his mother, nei-
ther can he archieue to the Church
triumphant in heauen, that is not a
member of the Church militant
heere in earth.

28. You haue beene alas too long an
saiant in the tabernacles of sinners,
& strayed too far from the folde of
Gods flocke. Turne now the biasse
of your heart towards the sanctua-
rie of saluation, and the City of re-
fuge, seeking to recompence your
wandering steps trodden in error,
with a swift gate and zealous pro-
gresse to christian perfection, & re-
deeming the time because the daies
bee euill. The full of your spring-

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ide

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tide is now fallen, and the streame
of your life runneth at a lowe ebbe.
Your tired ship beginneth to leake,
and grateth often vpon the grauell
of your graue, and therefore it is hie
time for you to strike saile, and to
put into harbour, lest remaining in
the scope of the wicked winde and
weather of this time, some vnexpe-
cted gust, and sodaine storme dash
you vpon the rocks of eternal ruine.
Tender the pittifull estate of your
poore soule, and be hereafter more
fearefull of hel then of persecution,
and more eager of heauen, then of
worldly repose. If God the Father
had bin the inditer, the Sonne the
sender, the holy Ghost the Scribe,
that had written this letter: If hee
had dipped his pen in the woundes
of our Sauour, and vsed his preti-
ous bloud in lieu of incke: If one of
the

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the highest Seraphins, formed into
visible personage, had come in most
solemne embassie, to deliuer it vnto
you, do you not think, that it shold
haue stayned your hart, and wonne
your thoughtes to fulfill the con-
tents, and alter your course accor-
ding to the tenour therof? Doubt-
lesse I suppose you will not deny it.
Then (good sir) let it now take the
same effect, seeing that difference
had beene in the ceremonies, and
not in the substance, and that very
God, that in those three persons
shold haue the inuited you to your
conuerſion, saith of such as I am,
though most vnworthy: He that
heareth you, heareth me; & he that
despiseth you, despiseth mee. I ex-
hort you therefore as the vicegerent
of God, and I humble request you
as a dutifull childe, that you would
sur-

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surrender your assent, & yeeld your
soule a happy captiue to Gods mer-
ciful inspirations, proceeding from
an infinit loue, and tending to your
assured good. I haue expressed not
onely my owne, but the earnest de-
sire of your other children, whose
humble wishes are here writtē with
my pen: for it is a generall fore that
fitteth at all our heartes, whome it
hath pleased God to shrowd vnder
his mercifull wing, to see our dea-
rest father, to whome both nature
hath bound, and your merits faste-
ned our affections, to bee dismem-
bred from the body, to which wee
are vnited, and to be in hazard of a
farder and more grieuous seperati-
on. O good sir, shall so many of
your branches enioy the quickning
sap and frie of Gods Church, and
daily shooting vp higher towards
heauen

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heauen bring forth the flowers and
fruites of saluation? and you that
are the roote of vs al lie barren and
fruitles stil couered in earth, & bu-
ried in flesh and bloud? shall the
birdes of heauen, I meane the An-
gels sing & build vpon your boughs,
and the stemme be denoured by the
worme of conscience, and pestered
with the vermine that Schisme en-
gendreth? shall the beames bee
bright, and the sunne ecclipsed, the
brookes cleare, and the headspring
troubled? Your lot hath no such af-
finitie with the nature of a Phoenix
that you should reap your offspring
of your owne ruines? You are not
so tied to the straits of a Pellican,
as to reuiue your issue with murde-
ring your selfe, neither are we a ge-
neration of vipers that can not come
to life, but by our parents destructi-
on.

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on. Yea rather it is the thing wee haue chiefly in request, that wee may be as neare linked in spiritnall as we are in carnal cōfanguinity, & liuing with you in the cōpas of one church, we may to our vnspeakable comfort enioy in heauen your desired cōpany. Disblame me good sir if zeale of your recouery, haue caried me beyond the limits of a letter. So important a truth cannot be to much auerred, nor too many hooks baited to draw a soul out of the puddle of Schisme. The misery thereof is so great if it fall, the rewarde so excessiue if it stand, so malicious the ennemies that assault it, and so iust the Iudge that must proceede vppon it, that to raise it from the lapse, and to fortifie it from reciduation, no number of helpes can be more then needefull, nor any per
swa-

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swasions more vehemēt thē necessary. Howsoever therefore the soft gales of your morning pleasures lulled you in slumbring fittes: howsoever the violent heates of noone might awake affections: yet nowe in the coole and calme of the evening, retire to a christian rest, and close vp the day of your life with a cleare sunset, that leauing al darknes behind you, & carying in your conscience the light of grace, you may escape the horreur of an eternall night, and passe from a mortall day, to an euerlasting morrowe. Thus eftsoones commending vnto you my bounden duty, and humbly desiring that my sincere affection may find excuse of my boldnes, I wil surcease. This 22. of Oct. 1589.

*Your most dutifull and louing
sonne R. S.*

